



The Improvement Era January 1965

E R A

Special Things Are Worth Working For



Yes, special things are worth working for, and going to BYU is something special. As the largest university in the intermountain area and one of the top church-related universities in United States, BYU has many demands to meet. Constant effort and attention are necessary for proper advisement and instruction of students in an institution where Church standards are maintained and academic standards are always rising.

Here are some things you should know:

1. Deadline for applications for new admissions to autumn semester has been advanced to July 31, 1965.

2. A non-refundable deposit of \$25 is required not later than 30 days after admission.

3. Every application should include a transcript of credits from the high school principal and results of the American College Tests (ACT). The ACT is administered five times a year at centers throughout United States. Check NOW with your principal or nearby college for times and places.

4. Admissions will be based on results of the ACT, on high school grades and general academic standing.

These things are mentioned now so that you can prepare. There is much you can do now. Keep up your grades. Register for and take the ACT examination.

BYU, the Church university, is unlike any other in the world. It combines academic, physical and spiritual training in an ideal social climate. It is worth working for.

Brigham Young
UNIVERSITY
PROVO-UTAH

Exploring the Universe

By Dr. Franklin S. Harris Jr.

NEW TECHNIQUE

The application of a newly emerging technique called radioactivation analysis can distinguish whether opium came from China or Mexico. It can detect gunpowder residues on a suspect's hands, then tell how many times he has fired a gun. The application to history is equally interesting. The 16th century dethroned Swedish king Eric XIV died in prison after eating a dish of pea soup. Recent activation studies found that the soup may have contained substantial amounts of mercury. The Emperor Napoleon I died in exile on St. Helena, supposedly from cancer. Examination of his hair has shown that it contained thirteen times as much arsenic as normal, indicating he must have suffered from arsenic poisoning.



ASPECTS OF RICE

Perhaps 60 percent of mankind depends on rice for its principal food. Rice will grow almost anywhere, from the swamps of southeast Asia to cold parts of Korea, the valleys of central California, and even at 10,000 feet on the slopes of the Himalayas in Asia. The flooded rice paddy is used for weed control, especially in the tropics. Over half the world's crop is produced without any artificial irrigation. It can be planted as any other small grain. One species of rice under flood conditions in southeast Asia grows as much as a foot a day, up to a height of 15 feet.



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NOTE: You can send the bottom label from any bag of U and I Sugar for any of these offers. The offer you wish does not have to appear on the bag you send in. Please allow three to four weeks for delivery. This offer void in any territory where prohibited. Offer expires December 31, 1965.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching, Music Committee, Department of Education, and other agencies of The Church of Jesus Christ of Latter-day Saints.

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THE COVER

Our cover is taken from one scene of the Brigham Young University film-strip that has been made especially for home evenings. The filmstrip features Jack Tueller, father; Marjorie Tueller, mother; Rosanne Tueller, older girl; 14-year-old Larry Reda; 11-year-old David Duerden; 9-year-old Janine Tueller; and 5-year-old Shayne Tueller. The photographer is Wallace M. Barrus of the BYU Motion Picture Department. Families are fun—may you find that out by reading this special issue and make additional discoveries about the best family of all—your own—as you meet on your own family nights.

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BOOKS FOR YOUR HOME FAMILY NIGHT

1. FAMILY LEADERSHIP — Inspired Counsel for Parents

by V. Dallas Merrell

No more appropriate volume could be found to be used in conjunction with the new home family program of the Church. From the pens of Church leaders both past and present come words of counsel for all who are in the process of raising a family. No Latter-day Saint family can afford to miss reading this truly remarkable volume.

\$2.95

2. FAMILY NIGHT FUN by Shirley and Monroe Paxman

Here is a book for those looking for a guide in presenting family nights that are stimulating and worthwhile. Month-by-month parties, holiday fun suggestions, special trips, and scores of valuable suggestions are all here! The authors, a husband and wife team, are winners of the Family of the Year Award for 1960.

\$2.95

3. PARTY PATTERNS by Shirley and Monroe Paxman

As the name implies, *Party Patterns* is a complete outline for those who enjoy giving and being a part of parties. This experience-tested book is invaluable to Latter-day Saints because it was written with the active Latter-day Saint family in mind. *Party Patterns* provides many useful hints on how to make any kind of party a success.

\$3.95

4. AND THEY SHALL TEACH THEIR CHILDREN

by Reed H. Bradford

Using his professional knowledge of teaching, along with a strong testimony as a Latter-day Saint, the author comes up with a book that is both a guide and inspiration to every parent. For those who conscientiously seek to follow the new Church Home Family Program, this book is a must!

\$3.50

5. THE ART OF TEACHING CHILDREN

by Daryl V. Hoole

This is an LDS best seller! Written by the author of *The Art of Homemaking*, *The Art of Teaching Children* opens up new vistas for anyone involved in teaching. Parents will especially glean valuable ideas that will help them in "teaching their children in the way they should go."

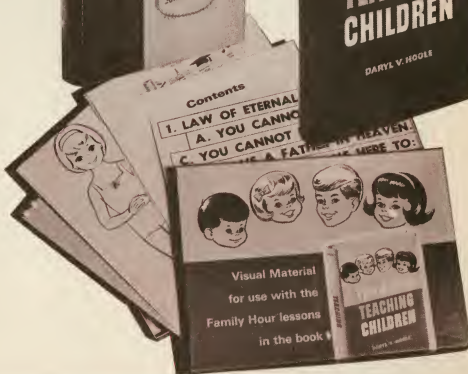
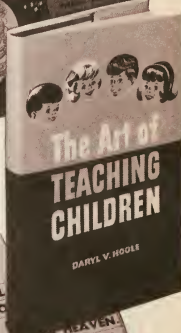
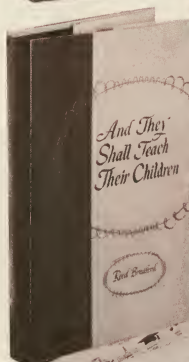
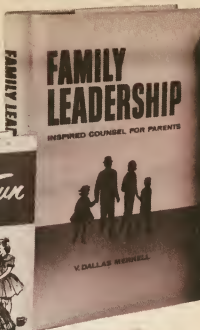
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Letters and Reports



NEEDLES, THIMBLES ARE FUND-RAISING TOOLS

MIA Maid and Laurel girls in Salem Ward, Spanish Fork (Utah) Stake, know the gentle arts—and use them to accomplish ambitious ends. They made and quilted a quilt which was sold for the ward building fund. The twenty girls won't be forgotten, since each one embroidered her signature across the hooped skirt of one of the sun-bonneted dolls who are promenading, parasol in hand, across the quilt. MIA Maid and Laurel leaders are Arlene Hanks and Wilma Koyle.

THEY SHARE MUTUAL INTERESTS—AND UNUSAL ACCOMPLISHMENTS

The Mutual president is a great-grandmother and the superintendent is a great-grandfather. That's true in the University Ward, Utah Stake, in Provo, Utah.

Mutual Superintendent Wilford Brimhall has three married daughters, thirteen grandchildren, and one great-granddaughter. Elder Brimhall, who is 66, has been a ward teacher for over 50 years. Previous to heading the YMMIA in his ward, he was a counselor in the superintendency, served on various stake boards, and held many priesthood quorum positions.

Young Women's President Leona Pope is the mother of ten children, six of whom are living. She has 29 grandchildren and one great-grandchild. Sister Pope has been a teacher and counselor in Primary and has taught Sunday School and Relief Society. She also served as president previously, when she worked side by side with her husband, Orlan C. Pope, who was ward superintendent. She is an Honorary Golden Gleaner.

MOTHER, DAUGHTERS EARN MEDALLIONS

Twenty-eight years at Mutual is the collective years of attendance represented by the four gold Medallions in the Wayne Reece family. Mrs. Reece, Caldwell, Idaho, and her three daughters, Jolene, teacher in Nyssa, Oregon, high school; Mrs. Karen Ashby, Ontario, Oregon; and LaNae, BYU senior, all have received the award.

SAN DIEGO GIRL EARNS MEDALLION



Marsha Jordan is the first Gold Medallion winner in the San Diego Twelfth Ward, San Diego (California) Stake. This Cleaner girl, who has studied at BYU, has been Sunday School secretary.

ERA FEEDS INTELLECTUAL NEEDS

Yesterday during my lunch hour I picked up the September issue of the Improvement Era and glanced through it for ten minutes. In those ten minutes you answered a question that had bothered me for months, banished a worry that had haunted me for years, and appreciably altered the focus of my life. I made a silent vow never to be without the Improvement Era.

I especially appreciate the intellectual approach to our religion in your articles.

Truly,
Diana Pace
Susanville, California

For More Meaningful Family Nights

FAMILY NIGHT PACKAGE

Family Night can be the most enjoyable night of the week. It can also be the most rewarding when you have the thoughts and teachings of outstanding Church leaders as your guide.

The Family Night Package offers you instructions, enlightenment and inspiration for all ages; and will be an invaluable help in making every family night a very special night.



1. FAMILY NIGHT READER

by S. Dilworth Young

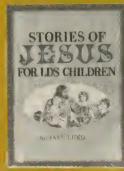
A must book for every LDS family. The Family Night Reader is designed to assist you in discussing Gospel questions with young people — an indispensable guide for teaching the Gospel in the home. **\$2.50**



2. OUR LIVING GOSPEL

by Wendell O. Rich

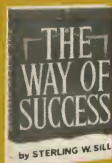
A new book explaining Latter day Saint doctrine in a clear, concise manner. The author shows how each of us can enrich our lives by first understanding these eternal principles, and then living them. **\$3.75**



3. STORIES OF JESUS FOR LDS CHILDREN

by Jane Lund

A new approach to Bible reading for young members of the Church, the story of Jesus and other Bible personalities seem to come to life for the young reader. **\$2.25**



4. THE WAY OF SUCCESS

by Sterling W. Sill

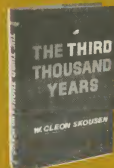
Just off the press, this outstanding new book by Elder Sill literally outlines the way of success and happiness for its readers. Must reading for those in search of success in any field. **\$3.50**



5. 2 1/2 MINUTE TALK TREASURY VOL. 2

by Dr. Lindsay R. Curtis

Designed especially for those who must give 2 1/2 minute talks, here is a remarkable collection of nearly 100 stimulating, stirring and impressive stories that can be applied to hundreds of different talks. **\$2.00**



6. THE THIRD THOUSAND YEARS

by W. Cleon Skousen

An outstanding sequel to his best seller, 'The First 2000 Years,' THE THIRD THOUSAND YEARS continues with a clear explanation of the sweeping drama of biblical events, from the time of Abraham. **\$5.95**



7. A PENNY EARNED

by Howard D. Lowe and Ruth Reeve Lowe

This most useful new book gives LDS families a clear, understandable insight into the art of successful money management — an invaluable guide for LDS family financial planning. **\$3.00**

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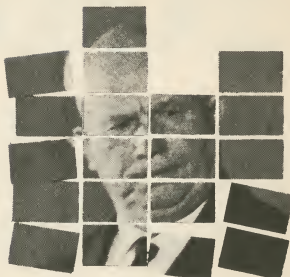
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The Fall of Khrushchev

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



The retirement October 15, 1964, of Nikita Khrushchev as First Secretary of the Russian communist party and Chairman of the Council of Ministers ranked among the major events of the year. To be First Secretary of the party is, in the simplest terms of common understanding, to be chief priest in Russia. To be Chairman of the Council of Ministers is to be chief magistrate. To hold both offices is to wield the power of both "church" and "state" in a society which recognizes no right for churches or non-state groups to exist.

In modern Russia, for most of the time since the revolution of 1917, this union of the state's religion, communism, with the machinery of government has been characteristic of communist one-party authoritarianism. Khrushchev's immediate successors, announced the same day, were Leonid Brezhnev and Aleksei Kosygin. Brezhnev, in this interpretation, became "chief priest." Kosygin became chief of government in a system where the machinery of government takes its orders from the communist party-priests. Whether this separation will long continue is a focal question.

It was long plain to observers roughly familiar with Russian history that Khrushchev, as Russians go, was "pro-western." His admiration for the affluence of the west, whether West Germany, Britain, France, or the United States, spurred his ambition

to bring the Russian economy to the point where it might produce a similar affluence. Soviet successes with rocketry and spacecraft probably brought him his greatest satisfactions along these lines. His visit to the United States in 1959 and the "debate" with Richard Nixon at the Moscow fair afforded other insights into his "pro-western" outlook. The climactic circumstances marking this role for Khrushchev in Russian history may have been marked by his attack on "the cult of personality," the reburial of Stalin, and the revanche with Red China.

The dislike of one-man rule runs through western civilization. Such a current is little evident in Russia's Byzantine heritage. But in the "west" it was evident by the time of Solon of Athens. Then, in Woodrow Wilson's phrase, "kingship was put into commission" (meaning a plural executive, the Board of Archons). Khrushchev's attack on the "cult of personality," even though he may have composed one for himself, has to be viewed from the standpoint of western foreign relations as well as Russian domestic propaganda. The widening breach with Red China, under Khrushchev, can also be interpreted as a hidden preference for western ways, as well as a phase of the internal power struggle of Eurasian communism.

The faint prospect, a slight tendency towards responsible government

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in Russia rather than Stalinistic dictatorship was undoubtedly made necessary by the rise of the scientist-professional class in Russia. Russia, like all contemporary governments, is dependent for its ultimate power, militarily and diplomatically, on educated brain power. Khrushchev's relaxation of some Soviet extremism in domestic life was in all likelihood dictated by the dawning consciousness of this necessity. Soviet leadership has long used the knowledge that some cannot be driven, that they have to be led by their own real or imagined consent.

What about American foreign policy and such a tendency?

There is one view of political behavior that argues for reducing the pressure under such circumstances. This is based on the assumption that too great pressure upon an unfriendly regime from the outside produces greater unity within. Families quarrel among themselves, for example. But let the neighbors question one of the quarrelers. Family indignation rises. The family comes to the defense of the injured member. Family unity appears. Where and when to put the pressure on Khrushchev and when to relax the same was one of the "games" American and other diplomats essayed in the past decade. This phase of power politics was rendered unusually difficult and different because of the problem of trying to detect *when* Khrushchev's behavior was based, if ever, on historic Russian self-interest and *when* it was part and parcel of the new and greatly feared tactics of revolutionary communism.

In any event, the problem of "Khrushchev management" from the standpoint of American, NATO, and other western foreign policies, was probably easier than had been, again in the Russian sense, less "pro-western." Former President Eisenhower was quoted as saying, "I am not one of those who feel too good about Khrushchev being removed."

If Khrushchev's successors have a tendency toward a "pro-western" attitude, it could be easier than if they are frankly, firmly, and clearly of the Russian historical school that is anti-western (i.e., not bemused nor becalmed on occasion by secret admiration of the affluence of the west). If there is no shred of secret admiration, there will be only naked lust, intrigue, and greed to possess

(Continued on page 50)



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The Church Moves On

OCTOBER 1964

18 Elder Boyd L. Hansen sustained as president of Denver South (Colorado) Stake, succeeding President R. Raymond Barnes. Elders William B. Gogarty and Dean C. Argyle were sustained as counselors. President Hansen was serving as first counselor to President Barnes. Elder Alan Roberts was released as second counselor.

22 For the first time since June, President David O. McKay attended the weekly meeting of the First Presidency and Council of the Twelve in the Salt Lake Temple.

23 The First Presidency urged members to participate in the November 3 general election. "Above all else," the statement read in part, "strive to support good and conscientious candidates of either party who are aware of the great dangers inherent in communism and who are truly dedicated to the Constitution in the tradition of our Founding Fathers. . . ."

24 President Hugh B. Brown of the First Presidency celebrated his eighty-first birthday today.

28 The First Presidency announced the appointment of Elder James B. Keyser as president of the Central States Mission, succeeding President Wayne C. Player, who will return to the Salt Lake Valley and become manager of the new Deseret Gymnasium. He held that position at the old gym. President Keyser is a native of Salt Lake City but a resident of Burbank, California. He is presently serving as Aaronic Priesthood-Youth secretary in the Burbank Ward. He has served as president of an elders quorum, bishop's counselor, bishop, stake MIA superintendent, president of a stake mission, and member of a high council. His wife Bernice Brain Keyser and their youngest daughter Kathryn will accompany him to the mission field. The couple has five children.

29 Campaigning in Utah for the second time, President and Mrs. Lyndon B. Johnson breakfasted at Hotel Utah with President and Sister David O. McKay.

30 The prededication viewing period closed at the Oakland Temple. In all, more than 400,000 visitors were shown through the new temple. The largest number came on the first Saturday, October 10, when there were 24,000 visitors.

NOVEMBER 1964

7 The appointment of Elder O. Layton Alldredge, recently released as president of the South African Mission, to the priesthood missionary committee, was announced.

Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve, was named as a director of Nauvoo Restoration, Inc. at its meeting in Nauvoo, Illinois.

14 The appointment of Elder Neal A. Maxwell to the general board of the Young Men's Mutual Improvement Association was announced.

The First Presidency announced that on January 1, 1965 the Pacific Board of Education would be discontinued. At that date the church colleges, high schools, and elementary schools on the

islands of the Pacific will become part of the Unified Church School System.

16 President David O. McKay and many of the General Authorities enplaned at Salt Lake City for Oakland, California, where the fifteenth temple of this dispensation, the thirteenth now functioning, will be dedicated tomorrow.

17 "This is an holy hour . . ." President David O. McKay said as he greeted the Saints at the beginning of the dedication session this morning at the Oakland Temple. "Our hearts are full this morning," Temple President Delbert F. Wright said at the beginning of his address. "Give us members to match the blessings of the temple," said President O. Leslie Stone of the Oakland-Berkeley Stake, chairman of the temple district, during his address. Two dedicatory sessions were held today, two on Wednesday, the 18th, and two on the 19th. President McKay has dedicated five of the temples of the Church: two in Europe, one in New Zealand, and two in California.

26 Many LDS congregations in the United States held special Thanksgiving Day services on this national holiday.

28 Six elders from the Andes Mission have been assigned to open the gospel door in Bolivia. The missionaries will labor first in the cities of La Paz and Cochabamba.

DECEMBER 1964

2 The reappointment of Dr. Ernest L. Wilkinson as chancellor of the Unified Church School System and as president of Brigham Young University was announced. Dr. Wilkinson resigned last January to campaign for election to the United States Senate.

4 Death claimed Mrs. Vilate Romney Ivins, 79, wife of President Antoine R. Ivins of the First Council of the Seventy. Never blessed with children of their own, she and President Ivins had given their love wherever they had been assigned to labor: at the Lund Farm home for boys, at the church sugar plantation at Laie, Hawaii, and to the whole Church after President Ivins was called to the First Council of the Seventy in 1931.



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These are the tender cords

THE EDITOR'S PAGE



● Who are these children that come to gladden the hearts of man and wife and make them father and mother? More than once I have used this definition: The child is as a sweet new blossom of humanity, fresh fallen from God's home, to flower here on earth.

That many agencies are affecting the child you well know. But in The Church of Jesus Christ of Latter-day Saints, first comes the home. Upon fathers and mothers the Lord placed one of the greatest responsibilities that can come to human beings. Hear again what he says:

"... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

I believe that parents generally are doing this, yet I am convinced that there is still much opportunity for improvement in this regard. The outlines for your family evening programs, the use of which begins this month throughout the Church, will enable you to do more.

Make every hour, every moment that you spend together as a family precious indeed. Your example will teach your children more effectively than what you say. Out of our homes come the future leaders of the Church and of the government.

There are little cords of influence that are binding and shaping the little babe's life, the little boy's life, until youth begins to be bound by the cable and later in life by the chain—the chain of habit.

Forces that are throwing out these little cords into the children's lives are the home, the playground, the school, the gang, and society. Unnumbered thousands of people are working today, trying to direct the influences of the school, the playground, society, and business so that these cords will lead youth in the right direction. All these forces are outside the home.

But the first and most important agency in child development and education is the family. "The virtuous home is the basis of all national prosperity."

"The strength of the nation, especially of a republican nation," says one writer, "is in the intelligent, well-ordered homes of the people.

"To make men out of boys, and women out of girls, there is no place like home."

What are these fundamental home influences in child life? I shall name first physical environment. The physical security of the child is dependent upon the protection largely of his home. A good home involves a fair knowledge on the part of the parents, and especially of the mother, of needed physical care, proper nutrition, hygienic living, preventing disease, adequate shelter, proper clothing, pure food, including water, fresh air, and protection from accident. A good home requires good health habits through par-

BY PRESIDENT DAVID O. MCKAY

ents' instruction and example in eating, sleeping, and proper exercise. I need not dwell upon this phase of the fundamental conditions of a good home; if we can have properly ventilated homes, if we know what kind of food to give to the children, we are contributing to the health and happiness of the home.

I wish to offer as the second influence opportunities for education. Parents must lead in the cultural development and show a willingness to answer questions. A child who is asking questions is contributing happiness to your life. Fortunate is the child whose parents can leave their work occasionally to encourage him in constructive play or to spend a few hours with him in nature study. Who can tell the cultural value of such association of a child with his mother—a child who beholds the glorious sunset, the beauties of nature, and who sees the snow-capped peaks through his father's or his mother's eyes? In later life he will never look at either without thinking of his parents. These are the tender cords that lead youth into paths of tenderness and humanity.

Let us inculcate into the lives of our children a nobility of soul that leads them instinctively to love the beautiful, the genuine, the virtuous, and as instinctively to turn from the ugly, the spurious, and the vile.

These are important, the physical and cultural environment, but I have merely mentioned them to lead you up to what I consider the most important, even

though it is the most abstract in a child's life. I refer to the personal influence of the home. The most important factor in child life is the interaction of personalities within the family group.

Who can measure the influence of the home? Health is important, and physical environment and culture equally important, but most important of all is that combination of personal influence centered in sacredness in the mother. If we can only get the spirit of the gospel in our homes—just get our boys and girls to feel that love for parents and for each other and love for the gospel through mother—our problems are solved.

God help us to put into our homes, to a great degree, the ideals of the gospel of Jesus Christ. To be practical let us have these boys kneel with us more frequently in prayer. That is one practical thing to do. Through family prayer let parents and children come into the presence of God. Let us talk more frequently of the gospel and ask and answer questions pertaining thereto. Follow always the commandments of God to the people in this dispensation. In the scripture already quoted, "... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (*Idem.*)

God bless the homes of the Latter-day Saints.



QUESTION: *"We have been instructed that at regular intervals special teachers, called home teachers, will come into our homes to teach us and keep us in the path of duty, according to divine commandments. The Lord gave the Church this commandment through the Prophet Joseph Smith in the beginning of this dispensation, and this responsibility was definitely assigned as a regular practice in the Church under the direction of the several bishops of the several wards. We certainly hope that this move does not mean that the commandment the Lord gave to the Prophet Joseph Smith has failed, and therefore brethren with this special appointment are necessary to carry on this important work which the Lord has given by divine edict. Are we failing in the keeping of this commandment?"*

ANSWER: The direct commandment of the Lord as recorded in the Doctrine and Covenants is not to be set aside. The regularly appointed teachers by the several bishops may and should continue to carry on with their appointed duties given them by divine revelation. These special appointments are to augment and stimulate this important obligation given by divine decree.

What a wonderful thing it would be if the members of the Church, one and all, would spend more time reading and studying what the Lord has revealed

YOUR QUESTION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

in the sacred volumes which are within the reach of all members of the Church. It would save us from many difficulties and false conclusions. If I may be pardoned for saying it, I think many members of the Church will be condemned for their failure to search for knowledge which is given in clearness in our standard works. When will the time come which was spoken of by the Prophet Jeremiah:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their in-

ward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more." (Jer. 31: 31-34.)

It has always been an astonishment to me that so many members of the Church fail to prepare themselves by study and by faith to know the truth. How

many fathers in Israel take time out once a week, or every two weeks, or even once a month, to sit down with the members of their families and have an hour or two in study, reflection, and consideration of the fundamental teachings of the gospel of Jesus Christ? This is a duty which each parent owes to his family. No male member of this Church should be so busy or so completely occupied in this world's affairs that he cannot take out time an evening each week to sit down with his family and teach them and have a discussion on the fundamental principles of the gospel. I often think of the rebuke the Lord gave to Frederick G. Williams and Sidney Rigdon because they had failed to teach their children and bring them up "in light and truth." How many other parents in Israel are worthy of a similar rebuke?

Now we are appointing special teachers to go into the homes and teach the several families of the Church, I would like to suggest to every father of a family that this directive is not enough and by no means relieves the father in the home of the responsibility which the Lord has placed on him to instruct the members of his own family and bring them up in light and truth. Special teachers coming into the homes are not, and must not be, something that relieves the father in the home from his responsibility to teach his own family and bring them up "in light and truth," and nothing provided by the Authorities of the Church must relieve the father of the family from his privilege and bounden duty which the Lord has placed upon him to teach the members of his family by example and precept, and the holding of the weekly family evening meetings as being promoted presently by the Church will be a great help in this regard.

How many fathers take time out to gather their children around them and have weekly family hours in which free and interesting discussions of the fundamental principles of the gospel are considered, where

the children are privileged to ask questions and receive instruction on these vital topics? May I ask this important question: How many families in The Church of Jesus Christ of Latter-day Saints have regular night and morning family prayer? Those who neglect to do so are displeasing the Lord and are entitled to the same rebuke which the Lord gave some of the leading elders of the Church in the early days. No parent should depend solely on the organizations of the Church for the training of the children. They should be taught to pray regularly, secretly as well as in the family circle. The counsel that Alma and Amulek gave to the straying Zoramites is just as essential to the Latter-day Saints today as it was two thousand years ago.

"Yea, cry unto him for mercy; for he is mighty to save.

"Yea, humble yourselves, and continue in prayer unto him.

"Cry unto him when ye are in your fields, yea, over all your flocks.

"Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

"Yea, cry unto him against the power of your enemies.

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." (Alma 34:18-27.)



The Oakland Temple on dedication day. This picture shows the north approach with its two fountains, flowing stream, and rows of palm trees.

OAKLAND TEMPLE DEDICATION (NOV. 17-19, 1964)

BY MARBA C. JOSEPHSON
ASSOCIATE MANAGING EDITOR

● "Oh, how lovely was the morning," as the sun rose over the hills of Oakland, summoning the faithful who were privileged to attend the first dedicatory service of the exquisite Oakland Temple. This first day inaugurated the beautiful weather which followed, making the three days of the dedication a never-to-be-forgotten memory.

President O. Leslie Stone, chairman of the stake presidencies in charge of the general committee of the Oakland Temple District, said in the first session that those in charge had prayed for good weather, since in the days prior to the services several inches of rain had fallen in the area. The prayers were answered, and more than twelve hundred gathered quietly, prayerfully, and reverently within the temple itself, and more than 4800 met in the same spirit in the adjacent stake center and ward houses which had, like the assembly rooms in the temple, been equipped with closed-circuit television for observation of the sacred proceedings.

The approach to the Oakland Temple is one of inspiration, for it is located on Temple Hill. The hill atop which the temple stands in splendid majesty overlooks the glorious Oakland-San Francisco Bay with its blue waters reaching into the Golden Gate from the mighty Pacific. The skyline of this bay is breath-taking, but

surpassing even this view is the spiritual beauty of the Oakland Temple, visible for many miles out to sea, especially at night when it glows pure and holy with an ethereal quality, like a vision of loveliness. Some of the group arriving for the dedication compared the Oakland Temple with the Taj Mahal as they approached the temple from the front gates. Like the Taj Mahal at Agra, India, the temple had been erected for the dead—but unlike the Taj Mahal, it had been built not as a sterile tomb for a lost loved one; its erection had been prompted that both the living and the dead may live again in an eternal, resurrected state with their Eternal Father.

The approach to the gates is indeed wondrous: It helped set the stage for the spiritual experience that followed. The strikingly white temple with its golden towers points to the clear blue sky. The water flows down the center, with small bridges crossing it in several places so that one may meditate as he pauses. From the second level of the temple, water drops in a clear, wide sheet to a fountain, from which it passes into a reflection pool centered in front of the temple. Two large fountains, at the front of the admission gates and before the gates to the temple area itself, send their inviting sound to those who walk by. In the evening, colored lights in the fountains and the stream



President David O. McKay stands with (l to r) Presidents Joseph Fielding Smith and Hugh B. Brown and N. Eldon Tanner, O. Leslie Stone, and Delbert F. Wright.

are attractive as the water flows over the white stones in the creek bed.

The paths to the temple lie beside two rows of matched palms which flank the walks along the edge of the stream. From this stirring approach the visitors reach the temple with reverence and expectation.

The temple, stake center, and meetinghouses were opened at eight o'clock in the morning each of the three days to accommodate the huge crowds that came. Those who entered these buildings early sat quietly and hushed, waiting reverently. Shortly before nine music was played on the temple organ.

As they gathered, the General Authorities of the Church took their seats in the center section of the celestial room, directly in front of the First Presidency, who faced them. It was a thrilling experience to see these men of authority and to know that the Lord has indeed chosen men of rare knowledge, integrity, and vision to lead his children in these, the days of fulfillment.

When President David O. McKay entered, accompanied by his two Counselors, President Hugh B. Brown and President N. Eldon Tanner, he raised his hand in greeting to the Councils, who, like the others in the temple, were standing to show their deference to the prophet called by God to direct the Church in this the Dispensation of the Fullness of Times, a crucial period in world history.

Tears flowed from the eyes of those in the celestial room; emotions were on the surface as the leaders and the Saints of the Oakland Temple District who have worked so diligently to bring the dream to a reality saw the fruition of this long-awaited day. Sacrifice had gone into the building—sacrifice of many that many might be blessed. Children had given of their precious pennies; older people had given in the face of their own seeming need; and all had been blessed with the results of their work, their sacrifices, and their

prayers. President Stone stated that even in the face of the contributions that were made for the temple, tithing in the district had increased ten percent. Everyone who contributed knew that his sacrifice had resulted in untold blessings. President Stone praised the people for their faith, loyalty, and devotion in giving their donations at the time they said they would contribute. And he fittingly said, "Give us members to match the beauty and sturdiness of these buildings and the grounds." He told of the service of the men and women who went farther than the call of duty. The night before the temple was opened for public viewing, the men were laying grass until two a.m.

When Temple President Delbert F. Wright spoke, he said that one word only could convey the innermost feelings of those who had yearned for this day. That one word was "appreciation."

The Relief Society sisters came in turns daily to clean the temple, President Wright stated.

The appreciation was intensified by the attendance of their beloved President McKay who had counseled with them during the years of planning and blueprinting and erecting this temple, the fifteenth of this dispensation.

With the tears came the great satisfaction of knowing that God is no respecter of persons and that he wants his Saints everywhere and of all times to have the blessings of the sacred ordinances—if they live worthily and work faithfully to merit them.

Music swelled to the vaulted ceiling of the celestial room and on the closed television circuit reached those in the temple assembly rooms as well as the stake center and the wards. And each group that sang, from whatever stakes they came within the temple district, gave a special interpretation and spiritual uplift to the music which they rendered.

The songs selected had particular significance for the occasion: "The Morning Breaks, the Shadows Flee," "An Angel from on High," "The Hosanna Anthem," with the congregation joining in by singing, "The Spirit of God like a Fire Is Burning." Each rendition was so movingly sung that every assemblage was deeply satisfied. The Hosanna Shout was participated in only by those who were within the confines of the temple. "Bless This House" with special words for this occasion was rendered as a solo by gifted singers in each dedicatory service: Jessie Evans Smith, Ewan Harbrecht Mitten, C. Edwin Segale, Normand Oldham, Claire Richards, Estrella Olszowaka.

The room from which the dedicatory services originated promoted an exalted mood by its beauty and loftiness. The room is thirty-eight feet square,

with a thirty-five foot high ceiling. It is exquisite with its harmony of golden-toned marble imported from Italy and Prima Vera golden-hued wood from South America.¹ Long panels of translucent glass in the corners of the rooms have soft lights behind them which give the illusion of outer windows. And it is with some wonder that people in the temple suddenly realize that there are no outside windows in this newest of temples, the thirteenth temple now in service in the Church. The carpeting in this room is a golden deep-pile velvet, and the draperies are of the same tone. The harmony of the room at once conveys itself

to the person by an increased sense of peace, humility, and reverence.

From the moment the President entered the room, a sense of miracle was experienced by all present. His very presence was a miracle, following his long, critical illness. And when he spoke, his voice was distinct and clear and powerful. He himself stated that when he began to speak he could feel the Power that strengthened his vocal cords.

President McKay's address prior to his reading of the dedicatory prayer was masterful. It sounded a ringing challenge to all who would enter the temples.

THE DEDICATORY

● O God, our Eternal Father, Creator of the heavens, the earth, and all things therein, we, thy children, assemble here in sacred service with hearts full of gratitude unto thee for thy many blessings unto us.

We are grateful for the knowledge that we have of our relationship to thee; that thou art our Father, to whom we may go for inspiration and guidance and, when in time of trouble and stress, with our hearts full of hope and desire we may go as to our earthly father.

Help us to free our minds from idle thoughts, and our souls from selfish and envious feelings, that in sincerity and truth we may assemble as one in singleness of purpose in love of thee, of one another, and of all sincere people throughout the world.

O Father, wilt thou grant unto us thy guidance and thy Spirit while we are thus assembled, and may we know that the channel of communication between thee and us is now open. May we feel and know that we are partakers in reality of thy divine Spirit.

To that end, let us come before thee in sincerity of heart and purity of life. May what we say and do be wholly in accordance with thy mind and will.

We are grateful that thou didst send thy Beloved Son into the world to reveal unto humanity thine existence and to establish on earth the way that men should go in order to return into thy presence as thy sons and daughters.

We are grateful that throughout the dark ages, when this light of truth became practically obliterated, that thou didst restore the gospel in this dispensation

by thine own appearance, and the appearance of thy Beloved Son to the Prophet Joseph Smith, on which occasion thou didst say, "This is My Beloved Son. Hear Him!" We are thankful for the message which he gave to the whole world that thou dost live; that thou dost hear and answer prayer; that Jesus Christ is the Savior of the world, and that through him death has been conquered and the soul of man set free from death.

We are grateful that under thy guidance and inspiration the Church of Jesus Christ was organized in its entirety, which gives opportunity to every man, woman, and child to render service to humanity in an organized way. We are grateful beyond expression for its influence throughout the world today. Extend this influence, O Father, that peace may soon be established upon the earth.

We are grateful that, following thy glorious revelation to the Prophet Joseph Smith, thou didst in this dispensation restore by heavenly messengers the Aaronic and Melchizedek Priesthood, and subsequently all the keys of the priesthood ever held by thy prophets from the days of Adam through Abraham and Moses to Malachi, who held the power to "... turn the heart of the fathers to the children, and the heart of the children to their fathers ..." down to the latest generation. For this completeness and consistency of restoration of authority, we express gratitude today and praise thy holy name.

We are grateful for this land of America, "... choice above all other lands. ..." The freedom vouchsafed

In his address he said, "Those who now take advantage of the house of God take upon themselves obligations when they kneel at the altar, and each couple becomes man and wife. Furthermore, this obligation reaches out telling the world that there is no death. . . ."

Then the crowning blessing came to those whose dreams that day were realized—the dedicatory prayer. In preface to it, President McKay said: "It is now my privilege to represent you, and all the Church, in the giving of your efforts, in giving what you have produced, to our Lord and Savior Jesus Christ for the glory of his works. If you will bow your heads, and

join with us, we shall now offer the dedicatory prayer."

In three of the subsequent services President McKay also offered the dedicatory prayer. In all six sessions he addressed the assemblages. It was indeed a miracle; and the temple itself is a miracle, offering as it does blessings of the Lord to all who enter its sacred doors; and these blessings need never end—here or hereafter—if only the participants remember to keep the commandments of the Lord and live lives of worthiness to him who rules the heaven and the earth and all that in them lie. ●

¹*The Improvement Era*, May 1964, "The Oakland Temple," Harold W. Burton and W. Aird Macdonald, p. 380ff.

PRAYER

BY PRESIDENT DAVID O. MCKAY GIVEN AT THE DEDICATORY SERVICES OF THE OAKLAND TEMPLE, HELD TWICE DAILY, NOVEMBER 17, 18, AND 19, 1964.

by the Constitution of the United States, which guarantees to every man the right to worship thee in accordance with the dictates of his own conscience, made possible the establishment of The Church of Jesus Christ of Latter-day Saints. O Father, may the American people not forget thee! Help us to see the greatness of this country. We express gratitude for the right of the people to resort to the ballot, and for freedom to meet in legislative halls to settle problems and disputes without fear or coercion of dictators, secret police, or slave camps. Help people everywhere to sense more clearly that government exists for the protection of the individual—not the individual for the government.

We pray for this country. Bless the President of the United States that he may have wisdom supreme to save the world as well as this nation from devastating war. Bless those associated with him. May they be enlightened and guided by thy Spirit to maintain and uphold the glorious principles of human liberty!

We express gratitude to thee for the men whom thou hast chosen to lead the Church from the Prophet Joseph Smith, his brother Hyrum, and their associates, and their successors through the years down to the present General Authorities—the First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, the Presiding Bishopric. Confer upon each of them a rich endowment of thy Spirit that under their guidance the gospel may go forth to all the nations of the earth.

Bless with health and wisdom thy servant whom thou hast called to lead thy Church in this day. Continue to reveal to him thy mind and will as it pertains to the growth and advancement of thy work among the children of men. Bless abundantly his Counselors. May the First Presidency be united by the Spirit and Power of God in all their labors, and in every thought, word, and act may they glorify thy name. Here in this

The Oakland Temple, "a citadel of spiritual strength," surmounting the East Bay hills. It is visible for many miles.





The temple at night is as President McKay prayed, that it "would be visible as a beacon to ships as they enter the Golden Gate from the far-flung nations of the earth."

holy house, with humility and deep gratitude, we acknowledge thy divine guidance and inspiration. Help us to magnify our callings and to preach to all the world the freedom which the gospel gives. For truth is freedom and gives the right to worship, to work, the right to serve. Help us never to lose sight of these blessings.

Bless the presidencies of stakes, high councils, bishoprics of wards, presidencies of branches, presidencies of the Melchizedek and Aaronic Priesthood quorums, presidencies and superintendencies of auxiliary organizations throughout the world. Guide them that they may be equal to the responsibility placed upon them. Keep the officers of the quorums and auxiliary organizations united, we beseech thee. Keep them one as thou and thy Son are one, for unity is a great uplifting principle of the gospel of Jesus Christ.

Forget not, we beseech thee, thy servants who preside over the missions of the Church throughout the world, together with all the missionaries who have gone forth to proclaim to the peoples of the world the restoration of the gospel and the plan of salvation. Protect them from all evil and bless them with the gifts and powers of their ministry. Bless their families that they may be sustained in peace and comfort.

We are thankful that thou didst inspire thy Prophet Brigham Young to prophesy to the Saints who had come around Cape Horn under the presidency of Samuel Brannan in 1847 that "in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord," and that later, in 1924, Elder George Albert Smith of the Council of the Twelve envisioned that one day "a Temple would sur-

mount the East Bay hills, one that would be visible as a beacon to ships as they entered the Golden Gate from the far-flung nations of the earth." We are grateful, also, for the foresight of the faithful men who were appointed as a committee in 1934 to locate a site for a temple and were inspired of thee to choose this glorious site upon which this temple now stands. We are grateful that through thy divine intervention the site was made available and that thy servant, President Heber J. Grant, authorized its purchase, and that in 1961 the decision was made to build this holy house.

We are especially grateful, O Heavenly Father, for the committee of stake presidencies who have had general charge of the organizing and building of this temple. Bless them for their devotion and unselfish service.

This temple, the fifteenth, which has now been erected to thy holy name, is a monument testifying to the faith and loyalty of the members of thy Church in the payment of their tithes and offerings. We are grateful that the members of the Church recognize that the payment of tithes and offerings brings blessings and makes possible the proclamation of truth and contributes to the carrying out of thy purposes through the building of chapels, tabernacles, and eventually temples wherever the Church is organized.

We invoke thy blessings particularly upon thy people in this temple district who have so willingly and generously contributed their means, time, and effort to the completion of this holy temple.

We are grateful for the spirit of co-operation that has influenced the men and women in this city and surrounding towns. We thank thee for the co-operation

of the mayor, the city council, the Chamber of Commerce, and the united action of all who have seen in vision the value of the house of God.

We thank thee for every effort that has been put forth by the members, from every sacrifice that has been made by the young boys and girls who have given of their dimes and dollars, to the millionaire who gave of his thousands. Accept, O Father, of the contributions from the widow, from the boys and girls who denied themselves some dress or some pleasure in order to make possible this edifice. May the Spirit that prompted them to give, to serve, be with them throughout their lives, for only by service may they obtain that happiness which passeth understanding.

Our Father, we pray thee to bless all those who have labored in the erection of this temple, or who have, in any way, by their means or influence, aided in its completion. May peace abide in the homes of thy people everywhere, and may sickness and disease be rebuked from their midst.

May each contributor be comforted in spirit and prospered a hundredfold! May all be assured that they have the gratitude of thousands, perhaps millions, on the other side for whom the prison doors may now be opened and deliverance proclaimed to those who will accept the truth and be set free.

While his body lay in the tomb, Christ, thy Beloved Son, preached to the spirits in prison who once were disobedient in the days of Noah, thus evidencing that those who have passed beyond the veil must also hear the word of God and obey the eternal principles of life and salvation.

Temples are built to thy holy name as a means of uniting thy people, living and dead, in bonds of faith, of peace, and of love throughout eternity.

Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the gospel of Jesus Christ may loved ones who died without baptism be permitted the glorious privilege of entrance into thy kingdom. Increase our desire, therefore, we pray thee, to put forth even greater effort towards the consummation of thy purposes to bring to pass the immortality and eternal life of all thy children.

With these and many other glorious principles in mind, we have met to render unto thee the thanks and gratitude of our hearts.

And now, Father, as thy servant, holding the Holy Melchizedek Priesthood, I dedicate this the OAKLAND TEMPLE of The Church of Jesus Christ of Latter-day Saints and consecrate it for the sacred purposes for which it has been erected. We dedicate it unto thee, with all pertaining thereto, as a house of

prayer, a house of praise, a house of worship, a house of inspiration and communion with thee.


We pray thee, Heavenly Father, to accept this building in all its parts, and to guard it from foundation to the towers which stand aloft. Protect it from earthquakes, hurricanes, tempestuous storms or other devastating holocausts. May the baptismal font, the ordinance rooms, and especially the sealing rooms be kept holy, that thy Spirit may be ever present to comfort and to inspire. Protect all the mechanical parts pertaining to lighting, heating, ventilating system, elevators. Bless the persons who are charged to look after all such installations and fixtures that they may do so faithfully, skilfully, and reverently.

We dedicate the grounds upon which the temple stands and by which it is surrounded; the walks, ornamental beds, the trees, plants, flowers, and shrubbery that grow in the soil; may they bloom and blossom and become exceedingly beautiful and fragrant, and may thy Spirit dwell in the midst thereof, that this plot of ground may be a place of rest and peace for holy meditation and inspired thought.

Bless the president of the temple, and his wife, as matron. Let humility temper their feelings, wisdom and kind consideration guide their actions. May they, and others who will be appointed as assistants, sealers, and custodians, maintain an atmosphere of cleanliness and holiness in every room. Let no unclean person or thing ever enter herein, for "my spirit," saith the Lord, "will not dwell in unclean tabernacles"; neither will it remain in a house where selfish, arrogant, or unwholesome thoughts abide. Therefore, may all who seek this holy temple come with clean hands and pure hearts, that thy Holy Spirit may ever be present to comfort, to inspire, and to bless. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or view the temple from afar, may lift their eyes from groveling things of sordid life and look up to thee and thy providence.

Now, O God, our Heavenly Eternal Father, the faithful membership of thy Church through love for thee and thy children, have erected to thee by tithes and offerings this holy house in which shall be performed ordinances and ceremonies essential to the happiness, salvation, and exaltation of thy children living in mortality and in the spirit world. Accept of our offering, hallow it by thy Holy Spirit, and protect and guard it by thy power.

With this prayer, we dedicate our lives to the establishment of the kingdom of God on earth for the peace of the world and to thy glory forever, in the name of thy Beloved Son, Jesus Christ. Amen. ●



The Journal's End

BY LENORA
HANSEN



*She had
wrapped her baby
sister up and carried
her to the farthest
edge of their own field.
There she had set her
down, kissed her, and
sent her back, then
picking up her bundle and,
looking back one long,
last time, had walked
away through the snow.*

● It was evening. The flame of the campfire fell upon the empty page of a journal. The hand that held the pen was slender and white with cold.

"February 11, 1846," the hand wrote with a firm, smooth stroke. "Today—" The stroke wavered. The hand hesitated and seemed to tremble.

The writer leaned back against the wagon wheel and gazed out across the frozen sedge. In her mind she saw again this morning's sun coming through the window of her own room at home. She felt the warmth of the fire and smelled the good bacon frying in her mother's kitchen. Today—!

How slowly she had dressed, taken the pitcher of warm water from her brother Jim and poured it into her basin, straightening the small mirror where it always tilted to the left. She had stopped a little at the window where the tower of the temple shone, gold touched by the early light. Her clothes lay ready on the bed, tied in her shawl. With them, her Bible, her Book of Mormon, her mother's silver thimble.

At breakfast she had taken a biscuit and spooned last fall's blackberry jam on her plate beside it, then had sat without eating, looking around the table at each face, trying to fasten them into her mind against the loneliness of separation: her father avoiding her eyes as he determinedly forked his food; five-year-old Sue squirming in her chair to see the new snow outside; Jim, hunger and satisfaction alternating on his face; and her mother moving swiftly between stove and table, crying.

Her father had followed her to the door with final urgency: "Mary, Daughter Mary, give it up! Stay here where you belong. A cook! What do you know of cooking—of work—and for another woman and another woman's children? This is your father speaking, Mary. Stay here, here with those who love you!"

And, because there was no answer: "Well, then, if you must go, go! And the Lord, if he can go into that wilderness, go with you."

She had wrapped her baby sister up and carried her to the farthest edge of their own field. There she had set her down, kissed her, and sent her back, then picking up her bundle and looking back one long, last time, had walked away through the snow.

Two great tears fell on the journal in the firelight, and her hand wrote on: "Today I left Nauvoo and joined the Saints at Sugar Creek, engaged by Andrew Willis and his wife Jane as a cook for their family. I will receive my board and transportation to the Rocky Mountains."

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February 17, 1846: It was 12 degrees below zero.

All day Mary Marshall had worked in the freezing weather. She had cooked food which no one but the children ate. She had placed a blanket around shoulders which scarcely knew it had been added, had urged soothing herbs past lips that only trembled, had wiped with gentle hand a brow too fevered to feel any ministrations.

Tonight she tried to form her thoughts for writing. She gazed on the two young boys beside her—children in slumber, unconscious of today's bereavement or tomorrow's grief. She looked beyond the camp where, dark against the snow, stood the bent figure of Andrew Willis and by his side, young Andy. At the sight of the younger man, her heart sought some special word of comfort, but, finding none, she bowed her head in pleading prayer to God.

Then, taking her pen, she wrote: "February 17, 1846—Pottawattomi Indian Nation, Muskeet Creek, Iowa: Jane Willis died today. Food is low, and the storms continue. The fever has taken some of us each day, but we go on."

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July 21, 1846: An emptiness lay in the camp of the Saints and upon the heart of Mary. She had stood among the others this morning with the early sun warm upon her back and had watched the men of the Battalion march over the hill and out of sight. Andrew Willis had stayed with his family. Young Andy had marched with the army.

She knew that often of late she had found her thoughts turning to this tall young man with the blue eyes and the easy walk and the teasing manner.

Did he think of her? Well—he called her "Miss Mary." At first he would, sometimes, when his own chores were done, take the empty bucket and fill it at the camp stream for her. Later he began to wait until she took the bucket and started out; then he would take it from her hand and walk by her side as they talked together of the day. Now he—When was it he had first called her "Miss Mary?"

They had crossed a stream of water.

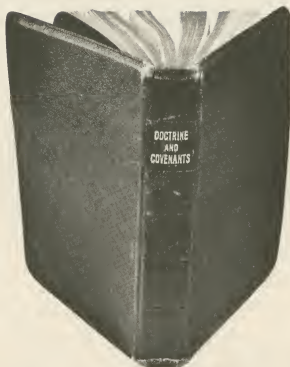
Oh, yes—weeks before, they had crossed another stream. Andy had come up where Mary stood hesitating on the bank and had offered to carry her across. He had picked her up, carried her out into the middle of the current, and dropped her with a splash.

This later time he had come up again, bowed with a wide grin, and begun with a mocking, "Allow me—." "Oh, no," she had cut him off, "I like to wade!"

He had grown serious, crossed his heart, and said, "I promise! I will set you safe and dry on the other bank."

(Continued on page 48)

Statements from the Scriptures concerning the importance of the home and family



"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

(D&C 68:25-28.)

"... Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;

"And from Noah till Enoch, through the lineage of their Fathers"; (*Ibid.*, 84:14-15. *Italics added.*)

[Even though the brethren were busy establishing the Church and proclaiming the gospel, the Lord rebuked them for not teaching their own children:]

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

"But I have commanded you to bring up your children in light and truth.

"But verily I say unto you, . . . you have continued under this condemnation;

"You have not taught your children light and truth, according to the commandments; and the wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

"Verily, I say unto my servant . . . that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. . . .

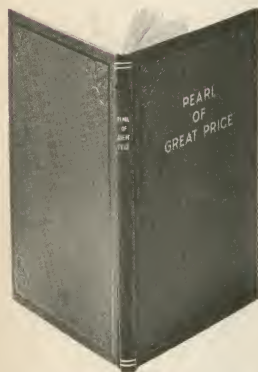
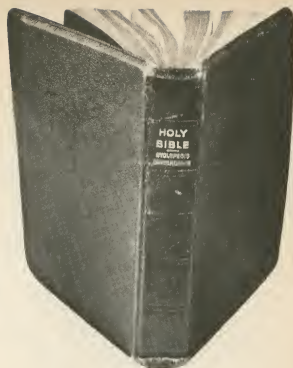
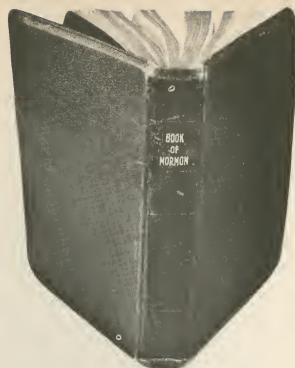
"And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. . . .

"My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place."

(*Ibid.*, 93:39-50.)





The Lord speaking to Adam said:

"And it is given unto them [your children] to know good from evil; wherefore they are agents unto themselves, . . .

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; . . .

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying":—then the Lord goes into an explanation of the atonement and the first principles of the gospel. (Moses 6:56-58.)

"Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my firstborn, I would that ye should give ear unto my words." (2 Nephi 4:3.)

King Benjamin said to his people:

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and sobriety; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

"Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record." (Alma 35:16.)

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart; "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

—Deuteronomy 6:5-7

[Eli had judged Israel for forty years (1 Samuel 4:19) and he was the chief priest in the temple. In spite of his busy life, the Lord held him accountable for the wickedness of his sons. The Lord is speaking to Samuel, referring to Eli:]

"For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." —1 Samuel 3:13

"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." —Ephesians 6:4

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord. . . ." [Spoken of Abraham] —Genesis 18:19

JOSEPH SMITH:

God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings. This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest.

(History of the Church, 2: 12, January 22, 1834. Also, Teachings of the Prophet Joseph Smith, p. 54.)

BRIGHAM YOUNG:

Bring up your children in the love and fear of the Lord; . . . teach your children by precept and example, the importance of addressing the throne of grace; teach them how to live, how to draw from the elements the necessities of life, and teach them the laws of life that they may know how to preserve themselves in health and be able to minister to others. And when instructing them in the principles of the Gospel, teach them that they are true, truth sent down from heaven for our salvation, and that the Gospel incorporates every truth . . . and teach them too that we hold the keys of eternal life, and that they must obey and observe the ordinances and laws pertaining to this holy Priesthood, which God has revealed and restored for the exaltation of the children of men.

(Journal of Discourses, 19: 221-222, April 22, 1877. Also, Discourses of Brigham Young, p. 207.)



JOHN TAYLOR:

Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. Hear it, you elders of Israel and you fathers and you mothers! . . . We want to get together to train our children up in the fear of God, to teach them correct principles ourselves, and place them in possession of such things as will lead them in the paths of life.

(Journal of Discourses, 20: 179, April 8, 1879. Also, The Gospel Kingdom, p. 274.)

WILFORD WOODRUFF:

Our children should not be neglected; they should receive a proper education in both spiritual and temporal things. That is the best legacy any parents can leave to their children. We should teach them to pray, and instill into their minds while young every correct principle. Ninety-nine out of every hundred children who are taught by their parents the principles of honesty and integrity, truth and virtue, will observe them through life. Such principles will exalt any people or nation who make them the rule of their conduct. . . . Our children should be prepared to build up the kingdom of God. Then qualify them in the days of childhood for the great duties they will be called upon to perform. . . .

(Journal of Discourses, 15: 12, April 6, 1872. Also, The Discourses of Wilford Woodruff, pp. 267-268.)

LORENZO SNOW:

Let families put themselves in possession of all the good they can — be in a position to do right, and be continually in the path to exaltation and glory. We should all think of these things and practise them. If you want to know how to be great, good, and happy, and how to advance faster in the principles of exaltation and perfection, why, then, set yourselves to work to find out how you can do the most good. You, women, do this, and learn how you can best serve your husbands. . . .

And you, brethren, attend to those duties that pertain to your calling and Priesthood, and know that the Lord has called us to receive the fulness of the Gospel.

(Journal of Discourses, 5: 316, October 11, 1857.)

JOSEPH F. SMITH:

It is the duty of parents to teach their children the principles of the gospel, and to be sober-minded and industrious in their youth. They should be impressed from the cradle to the time they leave the parental roof to make homes and assume the duties of life for themselves, that there is a seed time and harvest, and as man sows, so shall he reap.

. . . above all else, let us train our children in the principles of the gospel of our Savior, that they may become familiar with the truth and walk in the light which it sheds forth to all those who will receive it. "He that seeketh me early," the Lord has said, "shall find me, and shall not be forsaken." It behooves us, therefore, to commence in early life to travel in the strait and narrow path which leads to eternal salvation.

(Juvenile Instructor, 52:19-20, January 1917. Also, Gospel Doctrine, pp. 295-296.)

What Latter-day Prophets have said about Teaching and Living the Gospel in the home



Joseph Smith



Brigham Young



John Taylor

HEBER J. GRANT:

I . . . bear my testimony . . . that if we will study the . . . Doctrine and Covenants, . . . get the Spirit of the Lord, and teach our children in their youth, that God will bless us . . . our children will grow up with a love for the Gospel. Let us teach our children by example as well as by precept. . . . I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the Gospel, that they were not going to cram the Gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the Gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His word for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the gospel without teaching. . . . I may know that the Gospel is true, and so may my wife; but I want to tell you that our children will not know that the Gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the Gospel. Of course, they will have greater claim upon the blessings of God, being born under the new and everlasting covenant, and it will come natural for them to grow up and perform their duties; but the devil realizes this, and is there seeking all the harder to lead our children from the truth.

(Conference Report, April 6, 1902, pp. 79-80.)

GEORGE ALBERT SMITH:

Fathers, I do not care how much property you have, what honor you may attain to—it is immaterial to me whether your names are written in the records of history because of your accomplishments, or of mere monetary things. The greatest blessings are your boys and your girls.

(The Church News, Deseret News, February 22, 1947, p. 8.)

Our children are the most precious gifts that our Father bestows upon us. If we can guide their feet in the path-way of salvation, there will be joy eternal for us and for them; but if, by reason of following after the fashions of the world, or as the prophet predicted, it should happen in our day that our children should be lovers of pleasure more than lovers of God, it will be a sad time for us, because those who pursue pleasure in this life to excess are likely to forsake the ways of the Lord. I am concerned for the youth of Israel; I feel that we all should be, and should assume the duty of looking after the Lord's little ones, teaching and safe-guarding them as far as possible.

(Conference Report, April 6, 1915, p. 95.)

DAVID O. MCKAY:

Many years ago, President Joseph F. Smith then of the First Presidency, later President of the Church, said in a commencement address at the old Latter-day Saints College: "Educate yourself not only for time but also for eternity. The latter of the two is the more important. Therefore when we shall have completed the studies of time, and enter upon the commencement ceremonies of the great hereafter, we will find our work is not finished, but just begun."

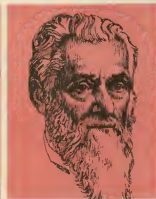
With all my heart I believe that the best place to prepare for that kind of eternal life is in the home. But home life pays earthly dividends as well. I know of no place other than home where true happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home.

Every home has both body and spirit. You may have a beautiful house with all the decorations that modern art can give or wealth bestow. You may have all the outward forms that will please the eye and yet not have a home. It is not home without love. It may be a hovel, a log hut, a tent, a wickiup, if you have the right spirit within, the true love of Christ, and love for one another—father and mother for the children, children for parents, husband and wife for each other—you have the true life of the home that Latter-day Saints build and which they are striving to establish.

(The Improvement Era, April 1963, p. 252.)



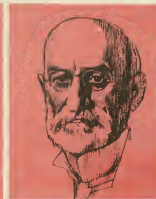
Wilford Woodruff



Lorenzo Snow



Joseph F. Smith




Heber J. Grant



George Albert Smith



David O. McKay



They enjoyed Teaching and Living the Gospel in the Home



BY REED H.
BRADFORD

● The reasons why one does something become all-important. One ought to live the gospel for the right reasons: because it will bring him lasting joy and salvation and exaltation in the celestial kingdom of our Heavenly Father. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," said the Savior. (John 15:11.)

If the maximum enjoyment is to be obtained from teaching and living the gospel in the home, certain basic principles must be understood. Some of these are given below with examples that illustrate them. These examples are taken either from the scriptures or from families now living in the Church, though in the latter case real names are not given.

1. No principle of the gospel has been finally taught until an individual understands, accepts, and lives it. Teaching is not merely telling someone something. The Lord has said that we should study things out in our minds (see D&C 9:8), and he has promised that "he will give unto the faithful line upon line, precept upon precept." (*Ibid.*, 98:12.) Elsewhere he said, "... treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." (*Ibid.*, 84:85.) Learning the principles of the gospel is thus a gradual process that should continue throughout life. Just as the Savior "grew, and waxed strong in spirit, filled with wisdom: . . ." (Luke 2:40) so should we.

2. The nature of the relationships among family members is of great significance if they are to learn one from another. A husband and wife who are one in purpose and spirit, who present a "paired unity" to their children, are able to manifest an atmosphere of strength and peace in the home. This is how one teenager viewed her home:

"I love to go home. I suppose I'm one of those fortunate few who have a mother and dad who are so understanding that one can talk to them about any subject. They never give me the impression of 'preaching' to me. Rather they convey to me that they want to give me the benefit of their experience, their knowledge, and their wisdom. Dad told me once that he hoped they might be able to help me in such a way that I wouldn't have to make the same mistakes they had made, but rather that I might avoid such mistakes. At the same time they want me to understand principles which have brought them deep satisfaction."

3. The basic objective that parents have in bringing their children into the world will have a significant bearing on how well they are able to teach them. There are many reasons for having children, but one of the most important ones is to help them fulfil the measure of their divine creation by our Heavenly Father. A mature man who has had many fine achievements in his profession, the community, and the Church had this to say of his father:

"My father told me once that he wanted to treat us children the way he thought our Heavenly Father would want us treated. He and mother were good students of the scriptures. Before they retired at night they would spend a few minutes in reading some choice passages and reflecting upon their meaning. Nearly every week our family would meet together to discuss the meaning of a great principle of the gospel. These were helpful sessions because the aim of my parents was to help us understand how we could apply these principles in our lives to the end that we might experience real happiness."

"Both of my parents, and especially my father, took advantage of the 'teaching moments' to make clear the meaning of an important aspect of the gospel; for example, I remember the time when I was a child and had a dog to which I was very much attached. One day he was killed, and I felt terrible. My father took me aside and told me he understood how I felt and that he would get another dog. 'But, son,' he said, 'if you live the way our Heavenly Father asks us to live and walk uprightly before him you may have the Holy Ghost to be with you. Then you need never feel

lonely.' Later I came to understand what he meant.

"Much of my initial understanding of the gospel I learned from those 'teaching moments.'"

4. There needs to be a certain kind of spirit in the home. It is characterized by many things, but one of the most essential is respect for one another. One mother who now has several children whom she and her husband have taught well tells about her family experiences:

"My mother and father were very much concerned about the feelings of others and especially the feelings of us children. I remember Mother saying one day that just because a parent was older and had more knowledge and experience than a child was no reason to treat a child with disrespect. 'One ought to say please and thank you to a child in just the same way he would to an adult,' she said. My parents taught us that there was a 'sensitive line' in our relationships with one another which we should never cross. One crosses it when one says unkind things, pouts, or becomes unrighteously angry.

"My parents provided legitimate ways for us to release normal tensions which build up in daily living. They provided wholesome physical activities, beautiful music, good literature, and similar things.

"And of course our prayers together brought us very close to one another. One of the most reassuring things in my life was to hear my mother and father pray for me, because I knew they meant it.

"Finally I should mention that both mother and father frequently let me know that they loved me both by their actions as well as their words. Nothing meant more to me than that."

5. The family home evening has many possibilities for enjoyment by family members. The experience of many families throughout the Church has demonstrated the significance of the following principles:

a. Regularly holding such an evening is more effective than sporadically doing so.

b. One often understands best that which he himself experiences. Family members should use their own experiences to illustrate the meaning of a given teaching. A twelve-year-old girl related the following:

"One of our family home evenings which I shall never forget was the evening that we discussed the power of the priesthood. I was to be operated on three days later. Daddy and our home teachers administered to me. It was a wonderful experience."

c. In some families there will be individuals who

differ widely in age and experience. The older members must have patience with the younger ones. A small child, for example, cannot be expected to sit still for a long period of time.

Whenever possible, family members should be given opportunity to participate in the program. A father whose family has regularly held sessions for studying the gospel stated the following:

"We never attempted too much in any one session. We always concentrated upon one principle of the gospel. We tried to find stories from the scriptures or experiences of ourselves or others to clarify the meaning. I found our younger children, especially, liked to tell these stories.

"Different members of the family took their turns conducting the sessions. This developed their confidence and ability.

"Sometimes we listened to a record from the Book of Mormon which contained an incident relevant to our discussion. The record seemed to make everything more real."

d. In order to provide an opportunity for family members really to communicate with one another, one family has found it useful once in a while to do the following: Each member is asked to state something he likes about the way family members behave. Then each member is asked if there is anything that any member of the family is doing which he does not appreciate or feels might be done in a better way. At first there was some reluctance to talk about the latter kinds of things. Later it was possible to discuss them because there had developed an atmosphere of understanding so that a constructive criticism could be accepted without also being interpreted as a rejection of one's person.

The family would then take one thing that needed improving and concentrate on it for a while; for example, Jeff, one of the family members, complained that his older brother had taken things from his closet without asking permission. This had greatly irritated Jeff. The subsequent discussion brought out the importance of each person having drawers and closet space in which to keep his own things. The parents provided such space and watched to see that each child had his rights protected. This action contributed to improved relationships in their home.

In the Lord's plan the family is a permanent organization. He is very much aware of how important it is in the eternal scheme of things. An understanding of the principles he has given us will permit our experiences in the family to be as enjoyable as any we will ever have. ●

Understanding the Things of God

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"... and time, and experience, and careful and

● "... the things of God are of deep import"; stated the Prophet Joseph Smith, "and time, and experience, and careful and ponderous and solemn thoughts can only find them out." (DHC 3, 295.)

This declaration by the Prophet is a remarkable statement. It reveals how men are to obtain an understanding of God and his ways. Time, experience, and careful and ponderous and solemn thoughts are all required as prerequisites to obtaining this understanding.

God suggested that we may understand him and his ways more fully when he revealed through the Prophet Joseph Smith to the elders of his Church the following:

"And now come, saith the Lord, by the Spirit, unto the elders of his Church, and let us reason together, that ye may understand;

"Let us reason even as a man reasoneth one with another face to face.

"Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand." (D&C 50:10-12.)

Isaiah taught that man, to understand God, must extend his thinking above things of an earthly or temporal nature. He recorded: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

The Prophet Joseph Smith declared that "it is the first principle of the gospel to know for a certainty the character of God, ..." (DHC 6, 305.)

And John the Beloved taught: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

We may know what God is like—speaking of his personal, physical self—by reading accounts from the scriptures; for example, when Joseph Smith and Oliver Cowdery saw the Lord they said:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his

head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

At another time the Prophet stated: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." (*Ibid.*, 130:22. See DHC 4, 536.)

Moses recorded in the book of Genesis that "... God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

To know that God is a personal being with body, parts, and passions is an important fact to be learned in this life. It is the beginning of one's knowledge of God's ways. But should we assume that this knowledge of God's physical self is the understanding that was intended by the Prophet and John the Beloved? Is there not something more we should know about God? Does not Isaiah's declaration on the thoughts of God as well as the invitation of the Lord in the Doctrine and Covenants to reason with him so that we may understand, invite a more profound study of him and his ways beyond the fact of knowing about his reality as a physical being?

In understanding God one also comes to an understanding of himself. The Prophet taught: "If men do not comprehend the character of God, they do not comprehend themselves."

And then he stated: "I want to ask this congregation, every man, woman and child, to answer the question in their own hearts, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him? This is a question that may occupy your attention for a long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will, peradventure, from this time henceforth occupy your attention. The scriptures inform us that 'This is life

ponderous and solemn thoughts can only find them out."

eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.'" (See John 17:3; *DHC* 6, 303-304.)

If one comes to know God and "the things of God," he must, in addition to knowing of the physical characteristics of God, understand and appreciate certain basic fundamental principles, chief among which are free agency, justice, mercy, and the fact that whatever God requires is right.

"God said, 'Thou shalt not kill.' At another time he said, 'Thou shalt utterly destroy.'" And then Joseph Smith commented, "This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom [of God] are placed." He then declared, "Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire." (*DHC* 5, 135.)

In this same editorial the Prophet gave two examples of this principle of truth—"Whatever God requires is right, no matter what it is. . . ." He said, "If we seek first the kingdom of God, all good things will be added." For instance, as the Prophet pointed out, "... Solomon . . . asked wisdom, and God gave it [to] him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality were right because God gave and sanctioned [them] by special revelation." A second example was given by the Prophet. He said, "A parent may whip a child,

(Continued on page 42)



The family of Kenneth and Gwendolyn Sundberg of the Holladay (Utah) Stake. The children are Martin (16), Lynn (14), James (12), Susan (11), Willard (9), Gregory (8), Rebecca (6), and Mark (4).



Genealogical Evenings in the Home

● It was an old and praiseworthy custom in the homes of our pioneer ancestors for family members to assemble around the blazing fireplace after the hard day's work and listen to tales of the heroic exploits of their forefathers of bygone generations. Aged grandsires would relate personal experiences in winning the fight for freedom; grandmothers might tell vivid experiences during Indian perils. As the children listened, there grew in their hearts a great admiration for these fathers and mothers of the past who courageously faced despair and defeat, who bravely endured a sentence to hard labor for life, but won out in the end. Those who listened, in turn, went forth in a similar spirit to their life's work. They gained a homeland for the mighty nation of America today. They bequeathed to us a land of enterprise and freedom. Above all, they set a glorious example of a courageous race who conquered the wilderness despite all the obstacles which confronted them.

It is appropriate that this age-honored custom should be revived among us, and no subject could be more appealing to members of the family on some special evenings than that of the humanized family genealogy as it relates to the personal lives and characters and testimonies of family members and their forefathers. Human lives are so rich in experience; lessons learned and testimonies gained in life should surely be shared with others who can thereby benefit from them.

One highly fitting family project is for each member of the family to compile his own personal Book of Remembrance, a sacred record to be written by the spirit of inspiration as men and women did in the early ages of the world, "according to the pattern given by the finger of God." (See Moses 6:5-6, 8, 45-46.) In one family with six children, the father, the mother, and all of the children down to the tiniest have their personal Books of Remembrance, containing



records, pictures of each at different ages, portrait pedigrees, interesting anecdotes appealing to the child at his present age. It is amazing how proud each individual is of his very own book, containing so many articles of personal interest. With skilful guidance from the parents, this childhood activity can easily grow into a lifetime enterprise. On prearranged home evenings, the children can select and prepare beforehand anecdotes and testimonies from their books to relate to the whole family.

Thus by natural stages the interest of the young people in themselves, their family, and their Books of Remembrance can be deftly guided into a desire to seek out the family genealogy so that temple work can be done for their ancestors, which is the real objective.

From themselves, their interests can be readily directed to the grandparents and great-grandparents. Some of them may still be living; and on special occasions, they may be invited in to relate appealing incidents. Tape recordings may even be made of the stories told; for example, here is a story from the life of his mother told by the late Robert D. Young, former president of the Salt Lake Temple:

"When mother, Mary Graham, was about fourteen years old, her father was lying on his deathbed. An elder of the Church came to the door with a tract, telling of the restoration of the gospel. Her father read the tract and said, 'Mary, my girl, that is true. I believe that young man has come with the true gospel. Search out this true gospel and embrace it.'

"After the death of her father (her mother had died some years before), the orphaned Mary became a servant girl in the wealthy Allen family. When they learned she was investigating Mormonism, they angrily told her she was injuring their business by attending these meetings. People were beginning to think the Allens were sympathetic with this unpopular religion.

"One dark and rainy night the whole Allen family assembled and called Mary before them. Bitterly the father said, 'Mary, there is the door. You take your choice right now. Either our home and give up Mormonism, or out of our home into the night.' She cried about it. Naturally she would like to stay, but she could not renounce the gospel, for she knew it was true. The homeless Mary walked out into the bleak night with only a shilling in her pocket. That shilling she paid to a friend of her father, who for that amount rented to her his hall in which the elders could preach.

"Friends were raised up for Mary. She obtained

other employment, married, and had a family of thirteen children, born in Scotland. In 1872 they came to Utah. When they arrived in Salt Lake City, the Allen family was there to welcome them and took them to their home for a wonderful banquet. 'You are the cause of our being in the Church,' they declared.

"When Mary had so courageously left their home in Scotland rather than give up the true faith, the Allen family concluded that her religion must be something extraordinary. They knew her as one of the sweetest, best, and most beautiful girls of their acquaintance. Mr. Allen said, 'I cannot help but feel that there is something more to Mormonism than we understand; it cannot be just a man-made religion. He and his family investigated, joined the Church, emigrated to Utah, and welcomed Mary and her family when they arrived.

"Just before her death, Mary, my mother, called her children to her and told them this story and said, 'You may never be asked to give all that you have for the gospel's sake, but if you are, give your all. I am eighty years of age, and I have never wanted. So I leave this with you, my children, that even if it takes the last cent you have for the Church, give it gladly. It is the finest thing you can ever do.'"

At her death in 1911, she had 125 descendants. All of them have been inspired by her example and her testimony.

"We follow them who lived before,
Because they lived we now have life
And strength to meet its time of strife.
For us they opened wide the door,
Bequeathed to us all things they learned,
Left guide posts on the roads they turned,
And to the best that they could know
Pointed the way for us to go."
(From "Children of the Dead," by Edgar A. Guest.
Used by permission, Reilly and Lee, publishers.)

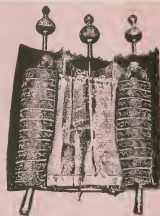
In order for our hearts really to turn to our fathers, we must come to know them, their life experiences and virtues, and the rewards they won for themselves and us by unremitting toil, sacrifice, and integrity. They expect us, their children, to rescue from oblivion the true stories of their lives, then write them down in our Books of Remembrance and tell and retell them to our posterity so that the memory of their names and noble lives will (Continued on page 49)

SINCE CUMORAH

NEW VOICES FROM THE DUST

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THE PRECIOUS THINGS RETURN



PART 1. (Continued)

The newly found *Logia* are particularly close to those pseudo-Clementine writings that represent the earliest postbiblical teachings of the Christian Church, and at the same time they present the closest affinity to the milieu of the Dead Sea Scrolls—that is to say, all these documents teach the same things in the same words.¹⁸⁶ The Sayings from various sources exhibit considerable variety and ample evidence of alteration and adaptation; some are abbreviated and some are expanded versions of the Lord's words in the New Testament; some combine elements and episodes that are separate and disconnected in the Bible (compare 3 Nephil); others mix New Testament material with extracanonical material; while some are completely different from

anything in the gospels.¹⁸⁷ The *Logia* as a whole do not follow any consistent doctrinal pattern, but seem just thrown together, as if jotted down at different times and places as the Lord spoke them.¹⁸⁸ In fact, H. Köster insists that the important thing is not that a *Logion* may really have been uttered by Jesus, but that it was accepted as authentic by the early Saints and so leads us into the midst of the first Church, showing us what they believed and practised.¹⁸⁹

It was the heretic hunters of later ages who destroyed the early image by suppressing every Saying which did not agree with their concept of orthodoxy.¹⁹⁰ Here we see the literal fulfilment of Nephi's prophecy that many precious things that proceeded out of the mouth of the Jew would

be taken away from the Book of the Lamb. Nephi's peculiar and repeated expression, “. . . proceedeth forth from the mouth of the Jew; . . .” (1 Nephi 13:24) is a clear reference to *Logia*, “utterances of the mouth,” and his statement that the Apostles “bear record” of these things in writing points to the thesis now propounded “in the light of the recently discovered documents” that there were “collections of sayings of Jesus before our canonical gospels were written” and that the Gospels were originally based on such collections.¹⁹¹

Aside from documents coming forth from old Christian and Jewish centers, we may not ignore those of more exotic origin, for the ancient Saints were driven and persecuted, and one can never tell where their footprints or writings may turn up; for example, in 1909 a Saying of Jesus (“Jesus said: Life is a bridge—do not linger on it, but hurry over it”) was found inscribed in Arabic over two different gates of a palace mosque of a long-ruined Mogul city in northern India. Subsequent documentary discoveries indicate that this may well be an authentic saying of the Lord, in spite of its surprising provenance.¹⁹²

And what shall we make of the Mandaean writings, with their an-

cient doctrines and ordinances that are at once Jewish and Christian¹⁹³ Though discovered far to the east, they are viewed today as representing "perhaps a late version of the North Israelite-Samaritan tradition," going clear back to the days of Isaiah and the dispersion; and though "entirely independent of Christian influence, they kept Sunday as a holy day."¹⁹⁴ Here is something worth looking into—a society of desert sectaries who strangely remind one of Christians, yet whose ancestors left Jerusalem before the days of Lehi; for the Book of Mormon student, the urge to investigate should be irresistible.

The Gnostic Question. It has long been the practice of scholars to refuse any newly discovered document containing disturbing teachings or implications by condemning it as "Gnostic." Of the Jewish Apocrypha, Gaster writes: "Almost every sect which did not conform strictly to the tenets of the orthodox Church of the first centuries, which used mystic or allegorical terms and evolved an independent system of cosmology, eschatology and soteriology was indiscriminately described as Gnostic."¹⁹⁵ "Nothing is easier," writes R. M. Wilson, "than to draw up a schematic outline of belief, be it orthodox, Gnostic or Jewish-Christian, and apply it to the texts. . . ."¹⁹⁶ The trouble is that there is no agreement on what is meant by the term "Gnostic," as F. C. Baur noted over a hundred years ago.¹⁹⁷ Discussions of Gnosticism still remain futile "as long as 'gnosticism' is not a clearly defined concept having certain definite sources. . . . Without a critical historical method it is impossible to advance further."¹⁹⁸

We are now told that "to the Jew . . . Christianity must have appeared an eccentrically Gentile Gnosis, while to the Gentile it must have seemed an eccentrically Jewish one."¹⁹⁹ Whatever we find eccentric, we simply call Gnostic. This is a

modern practice, however: ". . . this term describes not an ancient but a modern historical category and its fluctuating use has often confused issues."²⁰⁰ It was not in fact until the eighteenth century that "Gnostic" became a term of censure.²⁰¹ The present discussions of Gnosticism are simply a "sham-battle," Schoeps notes, "since everyone obviously understands something different by 'Gnosis.'"²⁰²

To the patristic writers and to the church historians of a century ago, the Gnosis was simply the invasion

our usual overlapping and confusion: "Gnosticism," writes Van Unnik, is "a many-headed hydra . . . the sheer number of speculations and the bizarre patterns which they usually assume are enough to make anyone feel dizzy!"²⁰⁷ There was much talk recently of a pre-Christian Gnosis which "goes back to heterodox Jewish conception . . . and to pre-Asiatic syncretism in general. In its origins Gnosis [this theory held] is Jewish-Near Eastern occultism, Oriental mysticism."²⁰⁸ That covers a lot of ground, but it is only

One of the many old scrolls found within the last score of years by the Bedouins. Scrolls date back to the second century BC.



of the gospel by Greek philosophy.²⁰³ However, long ago Mosheim noted the strongly Oriental flavor of the Gnostic teachings, and accordingly it was viewed by many as an Oriental intrusion.²⁰⁴ But since both Greek and Oriental elements were apparent, and since both had notably fused in the Hellenistic world, a general consensus soon considered Gnosticism as a syncretism or synthesis of the two elements, usually thought to have taken place in Egypt.²⁰⁵

Today the theory is being put forth that the Gnosis came from the bosom of heterodox Judaism where it arose independently though, of course, subject to some influence of Hellenistic and Oriental religious thought. Some even see in the Dead Sea Scrolls the first Gnostic writings!²⁰⁶ So here we go again with

the beginning. For Cullmann the Clementine writings to which we have so often referred, "attach themselves" to a "particular current of gnostic Judaism," best illustrated by the Dead Sea Scrolls, "a sort of Jewish gnosticism . . . which one can consider as the cradle of Christianity."²⁰⁹

So here we have early Christianity and the Jewish sectaries all mixed up in a common Gnostic milieu. For H. J. Schoeps this is sheer nonsense: "Gnosis was never anything but pagan Gnosis," he insists, the pseudo-Clementine writings being actually a vigorous assault *against* Gnosticism.²¹⁰ Some find the Odes of Solomon a Gnostic work closely related to the Pistis Sophia and to an "unofficial Judaism" which Batiffol designates as Gnostic, though noting

that the Christology of the Odes is "entirely independent of any Gnostic speculation";²¹¹ others say they are Gnostic in a peculiarly Christian sense;²¹² and Klijn now concludes that they are "a genuine Christian work."²¹³ If they are Gnostic, R. Harris decided, "we can only say, 'Would God all the Lord's people were Gnostics.'"²¹⁴

From the moment they became known, the Nag Hammadi texts were advertised as Gnostic writings, but right away the usual question arose. Puech and Quispel, for example, after careful study conclude that the new Apocryphon of James "is perhaps Gnostic and probably Valentinian,"²¹⁵ while Van Unnick declares that it "originated from a small village-church not yet affected by gnosticism, between 125-150. . . ."²¹⁶ Most scholars believe the Epistle of the Apostles is orthodox, but G. Bardy believes it is Gnostic.²¹⁷ The Gnostic Gospel of Thomas exhibits much that deviates from Gnosticism, much that comes closer to the doctrines of the "great Church";²¹⁸ how shall we classify it?

If we attempt to classify a document by its teachings we run into a hopeless situation for half the Gnostic teachings—the pre-existent plan, this world as a place of probation, eternal progression, the spiritual creation, the withholding of certain teachings from the world, the divine parentage of man, the pre-existent glory of Adam, etc.—were held by the Primitive Church,²¹⁹ and the other half—the unknowable and ineffable nature of God, the free use of allegory in interpreting scripture, the appeal of philosophy as a theological foundation, the antithesis of matter which is evil and spirit which is good, the search for God in the mystic way, etc.²²⁰—were adopted by the later church, so that there are no strictly peculiar Gnostic doctrines to set Gnosticism apart from orthodox Christian views. For some, the very essence of Gnosticism was belief in

direct revelation; for others, it was denial of direct revelation.²²¹

How can one talk about a Gnostic religion? Irenaeus says that no two or three Gnostics believed the same.²²² "Gnosis," Bultmann concludes, "is the expression of various mythological and philosophical traditions and therefore may be characterized as a syncretistic phenomenon."²²³ With their doctrines and practices coming from a dozen different sources, was there anything that all the Gnostics had in common? Some scholars have insisted that Gnosticism was actually a single religion, "a world-religion *sui generis*, which not only influences Neoplatonism and Christianity, but actually competed with them for supremacy."²²⁴ It was, we are told, "a vast independent movement, an authentic

mystery-religion whose roots reach back into the religious soil of the Hellenized Orient, its main doctrinal sources being the Greek Pseudo-Zoroaster and Hermes Trismegistus."²²⁵

But others ask, Who were the founders and leaders, the Saints of this pre-Christian Gnostic church? Who were its members aside from Christian and Jewish eccentrics? Where was its headquarters? Why do no contemporary writers seem aware of it? Why do we have "no clear documentary evidence for anything resembling a Gnosis prior to the Christian era?"²²⁶

The oldest use of the word "Gnosis" would seem to be by the Mandaeans, for *Manda* means Gnosis. These people were also called Dositheans, a Samaritan word that goes back possibly to the Exile of 721 BC.²²⁷



Theirs is hailed as the purest and oldest system of Gnosticism, yet the Dosithceans were the first and strongest anti-Gnostics, according to some, and they took their rise "on the soil of Palestine" and were "intimately connected with the movement whose outstanding protagonist was John the Baptist. . . ."228 We have noted elsewhere that these people are also thought to have been the descendants of that Jonadab ben Rechab who fled from Jerusalem in the days of Lehi, and for the same reason Lehi did—to escape the machina-

groups joining the Church, and Brownlee specifically suggests the Qumran brethren.²³¹ The common motifs in sectarian Jewish and early Christian writings show "that the Essene sectaries were a fruitful field of evangelization [Christian missionary work]," according to Professor Cross, "and that they in turn had influence on the formation of institutions of the apostolic and sub-apostolic church."²³²

Since the new researches have been made among the sectaries, Essenism is commonly used in a free

three streams so clearly distinct in the earlier stages of Church history," asks Wilson, "or should we not rather expect to find a certain interpenetration of thought, a gradual hardening into lines of cleavage?"²³³

The Real Gnosis. Every scholar has his own solution of the Gnostic equations, but not one of them has succeeded in the eyes of his fellows in balancing his equation. Schoeps now fails to do so for the same reason that the others have, by failing to take all the factors into account. One factor in particular is consistently ignored, and that is the clear and repeated pronouncement of all the earliest church writers on the subject, that *there was a true Gnosis*. The word "Gnosis" occurs twenty-seven times in the New Testament and always refers to knowledge that comes by revelation.²³⁶ The oldest Christian definition of the Gnosis (and one consistently ignored by students of Gnosticism) is that it was "that knowledge the Lord imparted secretly to Peter, James, and John after the Resurrection, and which they in turn transmitted to the others of the Twelve and to the Seventy."²³⁷

There is no record of its having gone any farther. Irenaeus, who calls this "the true Gnosis," insists that it was handed down by the Apostles to the Bishops and hence to the churchmen of his own day.²³⁸

But earlier and better informed writers tell another story: ". . . when the holy chorus of the Apostles had ended their lives in various ways, and that generation passed away of those who had heard the divine wisdom with their own ears, at that moment the conspiracy of godless error took its rise through the deception of false teachers, who, as soon as the last Apostle had departed, first came out openly and henceforward undertook to match the teaching of the truth with what they *falsely* styled *Gnosis*."²³⁹ Overnight the Church swarmed with the pre-

(Continued on page 60)

Jerusalem during the time of Christ, a painting by H. C. Selous of the nineteenth century English school.



Careful digging by learned men often results in unearthing new records of almost forgotten people.

tions of the wicked "Jews at Jerusalem" and to live the law in its purity in the desert.²²⁹

Amidst all this confusion the reader may begin to suspect that we have run into something akin to the peculiar fusion of Christian and Jewish elements in the Book of Mormon. When the scrolls were first examined, Brownlee classed as having "striking affinities" with each other, the religions of Qumran, the Covenanters of Damascus, the Essenes, the Therapeutae of Egypt, and the John-the-Baptist movement, noting significantly, "to this list I would have added primitive Christianity. . . ."230 Long ago R. H. Charles had suggested that when "a great company of the priests [became] obedient to the faith" (Acts 6:7) it was actually one of these sectarian

and general sense as a sort of "overall name or borderline concept for heterodox Judaism."²³³ In the fourth century Epiphanius classed the desert sects of the Dead Sea and Jordan together as having common beliefs and practices but possibly for that very reason feuding fiercely among themselves. "The Sampsacans or Elkesaites," he writes, "still survive in Arabia, living around and beyond the Dead Sea. The followers of a false prophet . . . they resemble the Ebionites very closely in everything," the latter being almost exactly like the Cerinthians and the Nazoraeans, who claim to be true Israel, and also like the Gorgethoi who are called Essenes, and who are practically the same as the Dosithceans, and so on.²³⁴ Orthodox, Jewish-Christian, Gnostic, ". . . were these



the FAMILY HOME EVENING

● Would you like a better spirit in your home? Would you like to add more love, consideration, co-operation, and responsibility to your family unit? Would you like to grow in the gospel, parents and children together, and live happier, more meaningful lives?

To Latter-day Saints there can be only one answer to these questions. How can these goals be realized? One answer lies in the weekly family home evening

which each family in the Church is encouraged to hold.

Because the family is a primary social unit and because the Lord through revelation has given parents the responsibility of teaching the gospel in the home, it is hoped that each family in the Church will give this program top priority. The objective of the program is to assist us to live better lives and to become more devout Latter-day Saints. A study course which is based on the scriptures and deals with the fundamental principles of the gospel has been prepared by the Church and is being made available to all families. These lessons are an important part of the total gospel teaching program of the Church and are adaptable to all of the families of the Church, regardless of size, ages, or different situations.

Each ward and branch is setting aside a regular night when the family is encouraged to schedule the home program. In addition, through the gospel lessons, the program will emphasize participation by all members of the family and development of their various skills and abilities.

To help interest and motivate families in beginning the program and to demonstrate methods by which the program can be carried on, a filmstrip has been prepared by Brigham Young University under the direction of the Co-ordinating Council of the Church.

In order to give added support to the program and additional helps to the families, some of the pictures from the filmstrip and part of the story that accompanies them follow:

(1) The parents, Neil and June, welcome some visitors into their home, inviting them to stay and observe a family home evening which is about to begin. They indicate that they don't let anything interfere with their family evening and that it is a program carefully planned by the Church and the family.

(2) All of the members of the family gather together. This is the most important thing for every family member on this night. Nothing else is planned.

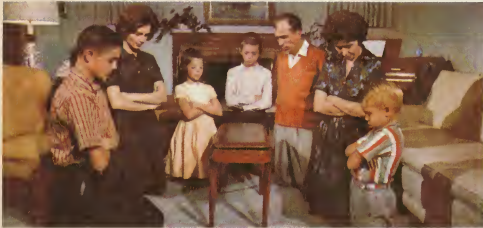
(3) The family home evening begins with prayer. In this case it is given by Larry, the eleven-year-old boy.

(4) The father announces that the goal for this family home evening is to help every member of the family know that our Heavenly Father is a very real Personage who can hear us when we pray. To set the stage for the discussion, nine-year-





3



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6



old Susan sings "I Am a Child of God" accompanied by her older sister Linda. All of the family members join in the chorus, "Lead me, guide me, walk beside me, Help me find the way. Teach me all that I must do To live with Him someday."

(5) Five-year-old Greg recites a verse he learned in Primary.

"I want to be quiet,
I want to hear,
I want to listen,
Heavenly Father is near."

(6) During the discussion on our Heavenly Father, all members of the family are asked to participate. Using a flannelboard, the mother explains, "Here on the flannelboard we see that seeds will always grow into the same kind of plant that produced them; for example, if we plant sunflower seeds, we know they will grow into sunflowers, never tulips or roses. Last week Maury had kittens; she didn't have puppies or rabbits. Everything reproduces after its own kind. Therefore, inasmuch as we are the children of our Father in heaven, we are like him."

(Continued on following page)



(Continued from
preceding page)



(7) From the book of Moses in the Pearl of Great Price, Linda reads, "And I, God, created man in mine own image, in the image of mine only begotten created I him; male and female created I them." (Moses 2:27.)

(8) Further on in the discussion eleven-year-old Larry reads from the Joseph Smith story: "When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) This of course leads into a fine discussion of what can be



learned from that scripture. What the Prophet Joseph Smith learned from his vision of the Father and the Son, and a personal story are related by the mother.

(9) The father concludes the discussion, again using the flannelboard to illustrate his points. "Our Heavenly Father planned the world in which we live. None of the animals on the earth were made in his image. Only his children are made in his image and likeness. And as his children, we have power over all the other creations on earth. Our Father planned this world for the benefit and blessings of us his children, his offspring, who are in his form and likeness."



says, "This has been a lovely home evening. I think everyone has contributed tonight. Oh, let's see—Greg, you haven't said much; do you have anything to say?"

(12) "When do we eat ice cream?" comes the not wholly unexpected response.

Family home evening is over. Susan is called on to say the prayer. The visitors say they have enjoyed the experience and ask how long the family has been holding this type of activity. Father explains that they have been holding family home evenings occasionally for several years but that their efforts took on new meaning when the church leaders introduced the program and provided lesson materials and suggestions. He explains that such evenings are not hard to begin, since the lessons contain material to help parents and give suggestions on how to create a spiritual atmosphere.

"Have your family hours always been this closely knit?" the visitors ask.

"Not as much as they are now," the father responds. "Before our regular home evenings were started we found it too easy to go different ways. Now, we do more things as a family. We are more family-minded and are sincerely interested in one another. And we want to continue in this. Our home life has improved—we have less quarreling and more love and understanding, and I'm sure we're getting better acquainted. We now feel we are preparing a family relationship that will last not only for this life but for all eternity."

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12



(10) The formal lesson ended. Fourteen-year-old Brad is called upon to play "O My Father" on the violin, accompanied by Linda at the piano. They all join in singing the song, "O my Father, thou that dwellest In the high and glorious place, When shall I regain thy presence, And again behold thy face? In thy holy habitation, Did my Spirit once reside? In my first primeval childhood, Was I nurtured near thy side?"

(11) Before refreshments are served, assignments are made for the following week. Family problems are discussed, and suggestions are made which will help each member of the family toward a better, happier, more meaningful life. Father

The individuals featured in these pictures and in the filmstrip are: Jack Tueller, father; Marjorie Tueller, mother; Rosanne Tueller, older girl; Larry Reda, 14-year-old boy; David Duerden, 11-year-old boy; Janine Tueller, 9-year-old girl; Shayne Tueller, 5-year-old boy. (See also Era cover.)

Understanding the Things of God

(Continued from page 31)

and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secure, all the misery of stealing lost." (DHC, loc. cit.)

President John Taylor through his teachings has added to our understanding of the dealings of God with his children. The rather lengthy quotation from one of his discourses, given below, assists us in understanding the principle of the judgments of God and illustrates that it is necessary for us to view them in their proper perspective and setting in order that we may see them as they are and will be in the over-all program of eternal life and exaltation. President Taylor said:

"I have heard men talk about the cruelty of God, just like some foolish people talk about their fathers. Who knows anything about God? Did you ever see him? Some think it was very cruel in him to destroy the world at the flood. How do they know but that it was the greatest boon he could confer upon that wicked people? How do they know but that it was one of the richest blessings he could pour out upon their heads in sweeping them off the earth and sending them into another existence and then shutting them up in prison after that. How do you know? Certainly you do not know that it is not the case.

"Let us reason for a few moments and look at things about as they are; I will tell them as they are and as they were. Satan before the days of the flood obtained the ascendancy over many men and brought them under his rule and dominion. He started in with Cain and made a murderer of him the very first thing he did and taught him many principles of evil, . . . Under the influence and power of Satan he operated to thwart the designs of God and to stop the purposes of Jehovah. Satan

first started in the heavens, but was cast out and succeeded in obtaining a great ascendancy over the minds of the people, whom he caused to corrupt themselves, leading them into evil, folly, vanity and corruptions of every kind, so much so we are told that the 'imagination and thoughts of their hearts were only evil and that continually.' What had to be done then? There were other parties interested besides those upon the earth. There were innumerable hosts of spirits in the heavens that had to come and take tabernacles. Was it proper and righteous, was it equitable, was it according to the principles of justice that those that were pure with their Father in the heavens should come and take bodies and be forced to enter into tabernacles, that were the offspring of those corrupt beings who were then peopling the earth? If I or you had been there should we not have spoken to our Father and said, 'Father, do you see the corruptions that exist upon the face of the earth?' 'Yes, I know it.' 'Is it just that we should have to go into these corrupt, contaminated, evil, wicked bodies to receive our earthly parentage from them; and be subject to that power and iniquity in all its phases for thousands or millions of years to come?' 'No,' says He, 'it is not, and I will sweep them away, I will destroy them; they possess the power, while living to propagate their species, but I will deprive them of that power. I will send in the floods upon them, and then I will shut them up in prison.' Did he do it? He did. But before He did it, he had the Gospel preached to them as it is now being preached, and men clothed upon with the priesthood were sent forth among the peoples to proclaim to them the great principles of life, and they had the Gospel and the revelations of God and communion with their heavenly Father. Enoch was a preacher of righteousness, and numerous Elders at that time were sent forth among the people and proclaimed the principles of eternal truth and gathered the people together so that every man who would fear God and obey his law and be governed by the principles of righteousness, might have the full blessings of the everlasting Gospel; and He gathered them together before destruction came. They were gathered unto Zion, and that Zion was caught up, by the

power of God, away from the earth, and then the avenging hand of God came upon the corrupt inhabitants that were left because of their iniquities. Would it be proper to allow corruptions and wickedness to predominate, and the powers of Satan to have the presiding influence, and God to be left out of the question? No. Therefore He accomplished what He did. Did He injure them? No; they would only have lived a few years longer anyhow; but He did not want them to perpetuate that kind of folly, wickedness, and corruption that then prevailed, and said 'I will stop it,' and he stopped it. Now, what about the future of such people. We may have curious ideas about them. Some think that they are going to remain in hell for ever and ever. But they were in the hands of God, and He did right by them. By and by when Jesus came, what did he do? As soon as He got through with His short mission upon the earth, 'He was put to death in the flesh, and was quickened by the Spirit, and went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God dwelt in the days of Noah,' that they might be placed on the same plane and in the same position that others were; that they might obtain their proper status in the eternal worlds, and be rewarded with all that was possible for them to enjoy, according to the eternal laws and inscrutable justice of Jehovah. Thus justice was satisfied, the law vindicated, the wicked punished, the unborn and pure protected and provided for, and finally, the imprisoned released from their bondage and salvation extended to the prisoners. Was there anything wrong in that. 'Yes,' says the ignoramus who does not know anything about it, 'it was very cruel.' Well, the greatest cruelty there is about such men is that they are cruelly ignorant and do not know what they are talking about." (JD, 21, 17-18.)

According to John Taylor, God in his plan has provided for all of his children and, at the time of Noah, he provided that the righteous who received the gospel would be caught up and saved, that the unborn spirits would have a better opportunity in life, and that the wicked would be destroyed and put into prison to be taught later by duly appointed ser-

vants of the Lord. How could the Lord have done more for his children at that time?

We are familiar with the great account of the redemption of the dead by President Joseph F. Smith and will recall that he was reading in Peter about the spirits of the dead and wondered how it was that the Savior could go and preach to these multitudes of people in so short a time as that between his death and his resurrection, when he had spent three years preaching to the Jews and only a few harkened unto his teaching. President Smith said he

wondered about this, and his eyes were opened. Said he, "... my understanding [was] quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers

went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound. . . ." (*Gospel Doctrine*, p. 474. Alma P. and Clea M. Burton, *Stories from Mormon History*, pp. 25-26.) These people were not left without assistance. They had the gospel preached to them according to the provisions which the Lord had made. There had been some misunderstanding concerning God and his ways relative to this event. The statement by President Smith corrected this misunderstanding.

Some men have stated that they do not believe that the God of the Old Testament is the God of the New Testament because of some of the things they have read in the Old Testament. The Lord settled that question so that you and I need not worry about it: "And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." (Exod. 6:2-3.) The same God who spoke to Moses taught the people in the Meridian of Time in the flesh and later, as a resurrected being, was introduced by his Father to Joseph Smith in the Sacred Grove.

Thus, it can be understood from the teachings of John Taylor and from President Smith's vision of the redemption of the dead that God has always had the welfare of *all* his children at heart and has provided ways and means for them to progress in the things of God, whether in the dispensations preceding the birth of Christ or in the periods of time since our Lord's advent on earth. All the inhabitants of the earth from Adam have been and are his children, and he has prepared a way for all of them to hear the gospel principles.

Many have wondered about the punishments of God. What is God's punishment? "The punishment of God is Godlike," says Brigham Young. "It endures forever, because there never will be a time when people ought not to be damned, and there must always be a hell to send them to. How long the damned remain in hell, I know not, nor what degree of suffering they endure. If we could by any means compute how much wickedness they are guilty of, it might be possible to ascertain the amount of suffering



REPENTANCE—A FOREMOST PRINCIPLE

RICHARD L. EVANS

We turn a moment to what may be an unpopular principle: the principle of repentance—unpopular perhaps because it requires admitting mistakes. Repentance is one of the foremost principles that God has given, and the fact that he gave it is evidence that he knew we would need it and that he will accept it—when it is sincere. He will not mock us by requiring repentance without incentive or assurance. Sometimes young people will say (or assume): "I have made a mistake. I have brought sorrow to myself and my parents and, having done so, the damage is done, and there is no point in repenting." Let's remove this fallacy first and finally. Having made a mistake is no reason for making more mistakes. There is purpose in repenting, and if there were not, no mortal man would ever make much of his life, because everyone has made mistakes. And if we couldn't correct our errors with some assurance, few there are who would ever likely turn around and go the right way. But since sincere repentance is effective, there is never any better time than the earliest time to turn to it—not waiting to make more mistakes. Indeed, deliberate delay may cast some doubt on sincerity. Delaying too long could be a bit shaky as to timing. Who knows how long he has to put his life in order? Repentance is part of the process of progress, of learning, of maturing, of recognizing law, of recognizing results; it is a process of facing facts. Every correcting of a mistake is a kind of repentance; every sincere apology is a kind of repentance; every improvement is a kind of repentance; every conquering of an unhealthy habit. Matthew Cowley likened repentance to a tape recording: "... the only thing that scares me," he said, "is if they have . . . them over on the other side. Maybe our hell's going to be when we get over there, somebody is going to turn on a television set, and we are going to see ourselves. . . . Maybe he will turn on a tape recording, and we will hear ourselves speaking. Wouldn't that be terrible?" And then he suggested that under some circumstances there can be some erasing of the tape. "That's what I like about it," he continued, "the erasing. I believe when we repent there is some erasing going on up there so that when we get there we will be judged as we are for what we are and maybe not for what we have been."¹ Thank God for the great and saving principle of sincere repentance.

¹Matthew Cowley, see *Matthew Cowley Speaks*, pp. 382, 383.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 4, 1964. Copyright 1964.

they will receive. They will receive according as their deeds have been while in the body. God's punishment is eternal, but that does not prove that a wicked person will remain eternally in a state of punishment." (JD 9, 147-148.) The Lord in a revelation to the Prophet Joseph Smith said, "And surely every man must repent or suffer, for I, God, am endless." (D&C 19:4.) Then he gave further enlightenment relative to this particular doctrine of eternal punishment by stating that "eternal punishment is God's punishment" and that "endless punishment is God's punishment." (*Ibid.*, 19:11-12.)

A second principle is that of an opposition in all things. Lehi, when speaking to his son Jacob, said that there must be an opposition in all things and that if this were not so, "righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one. . . ." (2 Nephi 2:11.)

He further stated: "And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness.

And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away." (*Ibid.*, 2:13.)

According to this scripture, there is opposition in all things. John Taylor stated regarding this truth, "... there are eternal laws that exist with the Gods in the eternal worlds, and from which they cannot depart, and to which they are bound in all their acts, I was going to say as we are, but I will not say as we are, but as we ought to be, subject to the law of God in all our acts, and that it is absolutely necessary that men should be placed in a state of trial, in a state of probation. It was just as necessary that Satan, if you please, should exercise his power as that God should exercise his. This is a thing that is not always understood by men, and, in fact, they understand very little about it." (JD 21, 15.) And so there must be an opposition in all things. This doctrine is as certain as any of the doctrines which have been preached with respect to the principles of salvation and eternal progression.

Another important principle in our discussion is that of the agency of man. This divine gift is necessary in man's existence and, if we are to understand God, we must likewise properly understand the agency God has granted us. President McKay has said, "Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man." He also said, "Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being."

Again he said, "Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it was necessary for the Creator first to make him free." (*Conference Report*, April 6, 1950, p. 32.)

Brigham Young said, "... it is a mistaken idea . . . that God has decreed all things whatsoever that come to pass, for the volition of the creature is as free as air. You may inquire whether we believe in fore-



A TOO COMFORTABLE COMPLACENCY . . .

RICHARD L. EVANS

Last week we spoke of neutrality and would turn today to a related subject, the subject of complacency, recalling a previous sentence which said: It is possible to be too comfortable, too complacent, too composed, with too much silence, too much consent!—also too much self-satisfaction, too much unthinking consent. These are associated somewhat with the feeling that if all seems well with us, why be concerned with others, or with things not fully seen or fully sensed, or with the future before us. But it isn't safe to rely on an old assumption often cited, that what we don't know won't hurt us—that what we don't see or sense doesn't hurt us. It is possible to be hurt without knowing it. It is possible to have a crumbling foundation without knowing when it will give way. It is possible to have a termite-weakened structure without seeing it on the surface. It is possible to have a malignancy without at this moment feeling its effects. And saying that what adversely happens isn't of concern unless at this very moment we fully feel its effects isn't a safe assumption. To cite again a striking sentence from a competent source: "... what is going to happen is already happening."² Dishonesty, deception, immorality are all permitted by complacency. Evil of all kinds can run rampant over a good but too comfortable complacency. "I have observed a number of superficially contented men and women," said John P. Marquand, "and I maintain they are dangerous. Personally, I am glad to say there are a lot of things today with which I am not contented. . . . I fear the contented man. I fear him because there is no progress unless there is discontent. Without it today, I even believe, there can be no inner peace of mind."³ It takes courage to face uncomfortable facts, but for the trust and respect of other people as well as for our personal peace and safety, we must dedicate ourselves to principles proved by the kind of conduct that can be counted on, and anything that is dishonest or deceptive is an evil and cannot be cured with complacency. "... men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness";⁴—and, we might add, not become too comfortably, unthinkingly complacent.

¹Richard L. Evans, "The Spoken Word," October 18, 1964.

²Sylvia Porter.

³John P. Marquand.

⁴D&C 58:27.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 25, 1964. Copyright 1964.

ordination; we do, as strongly as any people in the world. We believe that Jesus was foreordained before the foundations of the world were built, and his mission was appointed him in eternity to be the Savior of the world, yet when he came in the flesh he was left free to choose or refuse to obey his Father. Had he refused to obey his Father, he would have become a son of perdition. We also are free to choose or refuse the principles of eternal life. God has decreed and foreordained many things that have come to pass, and he will continue to do so; but when he decrees great blessings upon a nation or upon an individual they are decreed upon certain conditions. . . . It was decreed that Nineveh should be destroyed in forty days, but the decree was stayed on the repentance of the inhabitants. . . . God rules and reigns, and has made all his children as free as himself, to choose the right or the wrong, and we shall then be judged according to our works." (JD 10, 324.)

Perhaps the greatest scripture concerning the principle of agency is one given by Helaman, when he says:

"And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; [There is no one who forces a man to do wrong. There is no one who forces him to do right.] and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

"He hath given unto you that ye might know good from evil, and he hath given unto you that you might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you." (Helaman 14: 30-31.)

Someone put it simply when he said, "In all situations in life, the Lord votes for us, the Devil votes against us, but we cast the deciding vote. And that is the principle of free agency."

Associated with the principles of whatever God requires is right, the free agency of man, and justice is the principle of mercy. God is guided in his decisions and determinations

by the principle of mercy, which principle is manifest to balance the principle of justice. Justice cannot rob mercy, neither can mercy rob justice, and the agency of man must be present in order that the principles of justice and mercy may come into action. Mercy is an attribute of God. This fact was emphasized by the Prophet Joseph Smith to the School of the Prophets in his Lectures on Faith. He said, "... without the idea of the existence of this attribute [mercy] in the Deity, the spirits of the saints would faint in the midst of tribulations, afflictions, and persecutions which they have to endure for righteousness' sake." (*Lectures on Faith*, Lecture IV, 15.)

All of us have had the principle of mercy exercised in our behalf. Think of the last time you made an error that caused you serious reflection. You wondered, studied, and worried about that which you had done. You no doubt experienced a definite remorse of conscience because of your actions. You recall further, when you had repented fully and had obtained forgiveness, what a sweet feeling of peace entered your soul and how your burden was lifted. Consider, if you will, what it is that takes place when you are relieved from the burden of sin and wrongdoing. It is the operation of the principle of mercy in your behalf through the atonement of the Lord Jesus Christ.

Joseph Smith continued his thought to the School of the Prophets saying, "But when the idea of the existence of this attribute [mercy] is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love so that they will receive a full reward for all their sufferings. . . .

"And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations." (*Ibid.*, IV, 15, 17.)

Mercy, as the Prophet Joseph taught, is a chief characteristic of

Deity and one of the most cherished and desired principles unto which we can attain. Moroni emphasized the need for us to improve our own station in life through the development of charity when he said, "And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." (Moroni 7:45.)

And remember that Moroni also said, "Charity is the pure love of Christ." (*Ibid.*, 7:47.)

Joseph Smith taught the principle of forgiveness and mercy on frequent occasions. At one time he said, "Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another, and overlook small things." (DHC 5, 23.)

And he said again, "Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us." (*Ibid.*, 3, 383.)

The Prophet taught another time: "The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs." (*Ibid.*, 5, 24.) This the writer firmly believes.

In order to become like God, we must practise the principle of mercy and charity toward our fellow men. The laws of God set up the limitations beyond which man cannot go without punishment being meted out. The principle of mercy is provided to meet the demands of justice required by law. As we become more like God, we are disposed to look upon others with a view to helping them. The nearer we live to the likeness of our Heavenly Father the more disposed we are to be merciful. This fact is a further witness that God is compassionate, merciful, and charitable. Yet in all this the Lord or man cannot modify or lessen the demands of justice.

Alma, in the Book of Mormon, has

summarized these principles well. Said he to his son Corianton:

"Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. [There had to be the opposition in all things. There had to be the agency of man. There had to be the law upon which God based his judgments in order that justice could be brought about in relationship to these things.] Now the work of justice could not be destroyed; if so, God would cease to be God.

"And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

"And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

"Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

"Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

"Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

"Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

"And also, if there was no law given against sin men would not be afraid to sin.

"And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

"But there is a law given, and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the

punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

"But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice."

[Again, the principle of mercy brings men back after they have exercised their right of free agency. After they have made mistakes, have been subject to the law, are judged by the law, then, on the basis of repentance, mercy comes into effect, and they are brought back into the presence of God.]

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. . . .

"And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery." (Alma 42:13-24, 26.)

MEETING

BY S. DILWORTH YOUNG

Today

I saw a lovely sight.

I saw you meet him there

On the street, the love light

In your eyes,

The sunlight in your hair.

Here were no fears.

The kiss, soft like a breeze,

And shy,

A signature of love,

Of sweet companionable years,

Of children born,

Two lives long one-entwined.

And I

Could understand that

Such things

Cannot die.

As stated in the beginning, it is the writer's humble opinion that to understand and appreciate the things of God, we must come to know the rightness of his judgments; we must come to understand the principle of free agency; we must realize that it is necessary that there must be opposition in all things; and we must know the kind and merciful way in which God deals with his children—ever extending charity, mercy, forgiveness, and understanding unto them and ever doing those things and affording those opportunities which make possible their knowledge of him and his ways. In the light of this reasoning, the Savior's statement, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3), is exceedingly significant. Eternal life cannot be had upon any other principle than to know God and his ways. In harmony with this same scripture are the words of the Prophet Joseph Smith: "Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able [finally] to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (DHC 6, 306.)

The reason for inserting the word "finally" is that the Prophet stated that this is not all to be accomplished in this life. He said, "When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first [and he said that the first principle of the gospel is to know for a certainty the character of God], and go on until you learn all the principles of exaltation. But [and note this] it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave." (Ibid., 6, 306-307.)



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(Month) (Day) (Year)

Please send me information on this program. I understand I am under no obligation.

Name

Address
(Street) (City) (State)

(Continued from page 23)

She remembered that he had set her down upon the other side very gently and had stood looking at her closely for a moment. Since then he had called her "Miss Mary," and she had filled the water bucket by herself. But still she had felt that something special lay between them, that someday—

For one moment as the men marched off, rebellion rose inside her. Hadn't she left, even as the Lord had said, father and mother and all that had been given to her, for the Church? Why must he be taken also?

But tonight her hand was steady. She wrote: "Council Bluffs, Iowa: Andy left with the Battalion under Colonel Allen."

She laid her pen away, covered the smoldering coals and, kneeling beside the canvas of her bed, asked a blessing upon those who had gone and gave thanks once more for the gospel of the Lord.

• • • • •

Beside a newly started cabin in the Salt Lake Valley, the Willis family bent over their supper of corn meal mush. As Mary rose from filling another bowl, she saw a man stop at first one camp and then another, seeking someone. She handed the filled bowl to Matthew and glanced back again in curiosity.

The man was walking straight toward their fire. What could he—? Why—the man was Andy! A melody began inside her. Andy had returned!

Mary started toward him, then stopped short, stepping back, thinking not to come between him and his family, suddenly grown shy.

He embraced his father, drew young Matt into his arms and kissed the smaller boy. Then he walked toward Mary. He held out both his hands and, taking hers, said softly, "Mary—Miss Mary!" And then he said, hesitating over the words he spoke, "You are still Miss Mary?"

"Still Miss," she said, trying to read his meaning in his eyes.

Suddenly those eyes filled with tears as, deep out of the loneliness of absence, he cried her name once more, "Oh, Mary!" and drew her close into his arms.

In her heart the melody of his return burst into a song of joy.

That night she wrote: "October 17, 1847: Andy has come back!"

• • • • •

Great Salt Lake City
January 24, 1848

Dear Mother,

Almost two years have passed since I left you and the family in Nauvoo. I do not know when I will get a chance to send this letter to you, but I must write it now, today, because my heart is happy.

I was married yesterday to Andrew, Jr., the oldest son of the family with whom I crossed the plains. He is tall and strong and good, and I love him!

Mother, can you know how I longed for you to come and put your arms around me and wish us joy? But my Father in heaven has walked by my side and has dealt gently with me.

I had no white dress of my own to be married in, but Lucy Campbell brought me her wedding gown, all satin, and I was married, wearing it. Tell Father that I needed him to stand beside me, but Andy's father gave us both his blessing.

The men are preparing to build a great new temple and, as soon as it is finished, we shall be sealed as the Lord ordains.

I have carefully folded the satin dress and returned it to Lucy. The dress I wear is homespun, but the happiness inside me is white bridal silk.

I will send this letter to you by the first company going east. How I wish that you were here, that I could see you. Give my love to Father and to Jim. Kiss Sue for me. God keep you!

Your loving daughter,
Mary

• • • • •

January 21, 1849: Mary lay upon her bed. The pain had passed and peace filled the little cabin.

Her eyes looked with love at the small form lying on her arm. She reached a finger to touch the soft hair and thrust it inside the tiny, clinging fist. She pulled a patchwork quilt up around the little chin.

She was filled with the glory of this wee, red thing with dark, bright eyes and wrinkled skin, this marvel that yesterday was not and today

was here, this tender, tiny person wrapped in angel breath and sent new from the Father.

"Please," she said to Andrew, standing by her bed, "please, you get my journal and write in it for me tonight."

"What shall I write?"

"Why, Andrew, what shall you write?"

How tell the wonder of it: the eternal moment, the mystery of life, the miracle of birth.

Then there came to her the words of scripture:

"For unto us a child is born, unto us a son is given": (Isa. 9:6.)

• • • • •

Outside, the wind of late December howled around the corners of the cabin and threw the powdered snow with fury against the tightness of log and chinking.

Inside, a fire burned high in the fireplace. A candle threw its light circle upon an open journal and the man who sat beside the table reading it. In his arms a baby boy lay asleep. Although the child slept, the man made no move to lay him on the bed. He only stopped from time to time to shift him gently and with a rough tenderness to tuck the blanket closer.

The fire burned into coals and the candle to a short tallow stump before the man came to the end of his reading and sat staring into the shadows.

Finally, wiping a mist from before his eyes and holding the child closer yet, he took a pen and, dipping it into the black ink, wrote:

"December 29, 1849: Mary Marshall Willis died today. She is survived by Andrew Willis, Jr., age thirty-one years, and Andrew Marshall Willis, age eleven months."

■

MY VALLEY

BY CHRISTIE LUND COLES

*My valley
looped with hills
and set with stars;
inlaid with emerald meadows;
trimmed with willows
by foamy streams,
and pyramid-straight
poplars, moving
like lacy filigree.
How beautiful you are,
how dear, how dear to me!*

Genealogical Evening in the Home

(Continued from page 33)

not utterly perish. They desire that we live worthy of them and their high ideals and carry on worthily as their representatives. Our lives can be their most enduring monument.

Recently Elder Spencer W. Kimball of the Council of the Twelve and his wife Camilla spoke in one of the wards. She related incidents from the life of her grandfather, the pioneer Henry Eyring. Elder Kimball told of the life of his grandfather, President Heber C. Kimball, and of his many testimonies, faith-promoting experiences, and prophetic utterances. The audience was highly impressed and listened with rapt attention.

This again is typical of what can be done by the family.

There are some motion pictures in color now available which present with dramatic effect the lives of family ancestors. One such is entitled *Hearts of the Children*, in which President Joseph Fielding Smith presents to a group of youthful students incidents from the lives of his forefathers Asael Smith and Reverend John Lathrop. This picture has appropriately been presented at a family gathering of President Smith's descendants.

As we look about us, in almost every family there are stories of conversion, choice missionary experiences, childhood adventures, etc., that can be given in the course of a genealogy home evening. Messages from patriarchal blessings can be considered by the family. Portrait pedigrees may be displayed. There is rapidly accumulating a vast amount of faith-promoting experiences in the gathering of ancestral records.

Elder Mark Austin, former president of Fremont Stake and member of the Sunday School general board, once told of this experience of his family in genealogical research in England. His father's family had joined the Church and migrated to Zion. Mark returned to England on a mission. His father sent his daughter Harriet to England to gather their genealogy. Before she left, she was given a blessing by

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President Francis M. Lyman. He said, "Because of the love in your heart for your kindred dead, the Lord our God will prepare the record, and it will be given you."

Elder Austin was permitted to join his sister Harriet in her search when she arrived in England. They went first to the parish where they had formerly lived in England and called upon their Aunt Mary. Harriet asked her, "Does the old gentleman Barnet, father's friend, still live on yonder hill?" Aunt Mary answered, "Yes." "Then," said Harriet, "we will go up and see him."

He was delighted to see them and to hear from his old friend, their father. They talked about the situation of the family in Utah. Then Mr. Barnet said:

"Harriet, about a month ago I was walking from the house to the little barn, and all at once a very strong impression came over me that I should return to the house, secure a book that would be suitable, go to the old church, get the church records and copy off all the names of the Austin family who have lived and died in this village. I debated with myself for a few minutes, but I couldn't get rid of this impression. I returned to the house and told my wife. She said, 'If that is the way you feel, you had better do it.' I have completed the work and was just wondering if your father would have any use for it."

Harriet told him, "I have come, at the request of my father, seven thousand miles to get that very record. Father will be delighted at what you have done for us."

Harriet and Mark then told him their object in securing this information, and "the old gentleman was very pleased and affected to think that the Lord had thus used him."

Elder Austin explained in telling the story later that the aged minister of that parish had always held an unfriendly feeling towards the Mormon people and never would have permitted Mark and his sister to use the parish registers. However, Mr. Barnet, as a deacon of the church, had full access to the records. The Lord, aware of this condition, had inspired Deacon Barnet to copy the records for them.

The words of President Lyman were literally fulfilled. The Lord had caused the record to be compiled and handed to them.

These Times

(Continued from page 9)

such affluence. In any event, the real "line" of Russian policy will hardly change. Henry Adams and John Hay observed this characteristic nearly seventy years ago.

The Khrushchevian statement most often quoted was, "We will bury you." Read in context, the former chairman was urging Russian workers to make their poor system work, to pour out goods and services in

such massive proportions that the American economic society would be "buried" under the mass and presence, presumably, of Russian overcoats, automobiles, nylon hosiery, appliances, wheat, meat, and all other products. This, in itself, was a left-handed compliment to the innate superiority of the free society. Responsible government in the west, generally, is guided by fundamental recognition of the dynamics of the initiative, incentive, and desires of the free individual. Khrushchev's statement, in history, will probably stand as a cheerleader's unintentional aside to the other and winning side of the stadium. He frantically called



"DEPART FROM EVIL, AND DO GOOD . . ."

RICHARD L. EVANS

We spoke last week of the importance of repentance and of the dangers of delaying it. So much is at stake, indeed, the whole future before us, that persisting in unrepentance is exceedingly shortsighted. Also, as earlier observed, following one mistake with more or many more on the assumption that one more won't matter is a foolish and hazardous and untenable position to take. Repentance is more than the mere remorse of being caught, more than the uneasiness of an uncomfortable conscience. Repentance is more than regaining comfort and composure. It may include these, but it is much more. The evidence of real repentance is a turning away from, a restitution insofar as possible, a change of life, of heart, a genuine and real reversal within our very souls. Sometimes pride keeps people from repenting, because it requires humility, even the humiliation of admitting a mistake. Sometimes rationalizing keeps people from repenting—self-justification—saying that "after all, it's only a little thing," or "we were put under pressure," or "we weren't so bad considering the circumstances," or "considering that others are worse." Sometimes this rationalizing says that someday we will repent, someday we will do differently at some more convenient time. Persisting in some practice only so long as it pleases, turning from it only when it has lost its attraction or only late in life, is better than later and better than never. But so long as a person rationalizes to the point of justifying and excusing his errors or to the point of postponing repentance, he has yet to prove the sincerity of his intent to turn to right ways. There has been brought to our attention some searching thoughts from Isaac Meier from which we would share these sentences: "Whoever talks about and reflects upon an evil thing he has done, is thinking the viciousness he has perpetrated, and what one thinks, therein is one caught. . . . Stir filth this way or that, and it is still filth. . . . That is why it is written: 'Depart from evil, and do good'—turn wholly from evil, do not brood in its way, and do good. You have done wrong? Then balance it by doing right!"

¹Isaac Meier, *In Time and Eternity*, edited by N. N. Glatzer, New York.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 11, 1964. Copyright 1964.

upon his side to come from behind with the score 96 to 1. Looking unrealistically, but hopefully, at his scrubby team, but urging them to be like the winners, Khrushchev turns to the winners and says, "We will bury you." It was a sad speech, sinister in the light of communist intrigue, but nevertheless sad for the Russian people.

The most important thing, perhaps, that can be said of Khrushchev is that he retired without immediate violence. During his regime the same privilege came to other Soviet leaders: Malenkov, Bulganin, Molotov—without assassination, poisoning, or too obvious exile in Siberia. If Khrushchev is permitted to live out his life in a villa by the Black Sea, should he occasionally express his views like former leaders elsewhere, this might be good foreign propaganda for the new Soviet leaders. Maybe a future Ed Murrow would be permitted an interview next summer! Or, Khrushchev might, in a free country, gain a page in David Brinkley's journal. Maybe his successors will stumble upon this technique as they continue the ancient Russian drive to make Moscow the third Rome, the capital of the world, a drive now fueled from the Kremlin by communism instead of Russian orthodoxy. Whatever happens, the new leaders should be aware that they *have* to "coexist," as the west has preached for centuries. Russia not only shares the globe with nuclear Red China but also with powerful states in Western Europe and Asia, rebuilt with American aid, including West Germany, France, offshore Britain, Japan, India, Pakistan, and, of course, Uncle Sam himself.

In the long run, Russian leadership had better learn that to be "pro-western," like Peter the Great or Khrushchev, is not enough. The essence of western civilization is the free individual, guided by the fundamental moral law. Russia and communism ignore both. The affluence which has resulted in the west is effect, not cause. Will the new leaders come, some day, to this knowledge? This is the deeper question behind the fall of Khrushchev. Communist intrigue and cunning, Khrushchev as party priest and magistrate combined, could not make dialectical materialism work. Neither can his successors. Will they learn from Khrushchev's failure?



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Teaching Fathers to Teach...



● This is January 1965. Every quorum president in the Melchizedek Priesthood will face two responsibilities on any Sunday morning at the priesthood hour.

The first of these is the responsibility to teach a new program to the members of the quorum. This program is called *The Family Home Evening Program*. As the quorum president reads through the material contained in the weekly lesson manual, he notices that there is a continuing thread of related substance throughout. Fathers are to call their families together once each week and enjoy family association. During the evening the father and his wife are invited to teach the children the principles of the gospel by means of a special series of lessons which are to be provided. The quorum president remembers that the Lord has spoken on this subject. He can't remember

exactly how the verse runs, but he recalls enough of it to know that it speaks to parents directly: "Inasmuch as parents have children in Zion who fail to teach them the gospel and to be baptized when eight years old the sin be upon the head of the parents." (See D&C 68:25.) He is conscious that in this partly remembered verse is also the germ of the idea that parental control of children is implied.

As the president reads further, he is struck by the wide range of topics. This series of lessons is teaching the quorum member his duties as a father. It gives to him the basic principles by which he can conduct family home evenings in his home with purpose and, in addition, provides him instruction and help on his attitude and conduct throughout the week. It could be labeled, "How to be a father in the Church."

His thoughts now run to the quorum. If he is president of a quorum contained in one ward, he seeks out the finest and best teacher the quorum can produce. On the other hand if his quorum is made up of several ward groups, each group needs special attention to insure that there will be competent teachers in each group. He will consult with group leaders to find the best possible candidates.

The second responsibility will be apparent as the quorum or group convenes. The roll is called, and some of the quorum members do not answer "present." Many of these are the chronically absent. Others are those who come intermittently. In either case they do not take part in the discussions and miss vital instruction in how to teach the gospel to their families. A serious defect is apparent, too. These absentees will not get the spirit of *wanting* to participate in this important program.



The president will not wait to discover whether the absent member will be present next week. Now is the time to begin to bring him in. At the very next meeting of the ward executive committee either he or the group leaders representing him will talk it over with the committee. The bishop of the ward will be vitally interested, for these men who don't come are the heads of families in his ward.

Here a plan will be laid to persuade them to attend. The group leaders will call upon the home teacher of the families concerned. Normally these will be members of the same quorum. Consultation will bring out the best way to approach the absent one.

There will be times when the group leader or quorum president will accompany the home teacher in the effort to warm up the missing brother. In the case of a quorum completely in one ward, the quorum president will be in direct association with the home teachers. Otherwise, the group leader will need to follow through with the home teachers.

It will be remembered that quorum presidents are expected to hold meetings with group leaders at regular intervals. One of the main topics for discussion and solution is the member who does not take part in activities or attend meetings.

In the end there will be agreement between all concerned—president, group leader, home teacher—on plans to reach the absent brother. These will be humble men trying to bring in a brother, that his family may not go spiritually hungry. Because they are “anxiously engaged in a good cause” (*ibid.*, 58:27), they can appeal to the Lord for help and guidance. The appeal will not go unanswered. Ways will be found to persuade the quorum members to be pres-

ent at weekly priesthood meetings to prepare themselves for this most important assignment.

Until now parents have had no orderly way shown them how to teach and help their children. Some have not needed help, but many do need to be assisted.

The responsible quorum president will leave no stone unturned to bring about the training of all the members of his quorum in this new and important program.

The new Family Home Evening program is very important. Much of the procedural instruction is given at the regular ward group meetings of the priesthood quorums.

Some quorums are holding their business meetings at this hour, which makes it necessary for groups to miss one instruction meeting each month. Thus those so doing miss one fourth of this instruction through the year.

It is requested that priesthood quorums with membership in more than one ward hold their monthly business meetings at times which will not interfere with the weekly instruction meetings in the local wards. This will be in harmony with the *Melchizedek Priesthood Handbook*, page 16, which states:

“Where quorum members are divided among more than one ward, a monthly quorum business meeting should be scheduled at such an hour as to avoid conflict with any ward priesthood meetings. . . .”

THE PRESIDING B



MARK REED NIXON was born August 16, 1949 in Richfield, Utah. He is the oldest of six sons of S. Reed & Joyce Johnson Nixon. Mark has lived in many parts of the nation, where he has always been active in church. He now lives in Woodland Hills, California and is a Teacher in the Woodland Hills Ward, and has 3 individual awards. He is a Life Scout and is active in his troop. Mark is a student at Taft High School where he is training for the Spring Gymnastics team. His ambitions are to complete a full time mission and finish law school.

this I believe...

BY MARK R. NIXON

● I believe that gaining knowledge is one of my most important responsibilities. Further, I believe that we, as members of the Church, often fail to take advantage of the greatest opportunity for learning ever given to any people. I believe that this opportunity is in the home.

It is in the home where discussions are held and problems settled. Without this background support from my parents and brothers, I know that I could easily lose sight of the real objectives and goals in this life.

The Church is continually trying to strengthen the bond and lessen the gap between parents and children. I believe that going out with my father on Aaronic Priesthood outings and in all camping opportunities, like father and son outings, helps me learn from my father and learn more about him. We have so much fun when we go camping as a family. It is a time when we can joke around, kid one another, and all of us take it in stride.

I believe that all organizations are aids to the home. When I hear something in priesthood meeting or Sunday School or in MIA that is new to me or is something I cannot understand, I ask my father about it. He is able to explain in more detail something that

BISHOPRIC'S PAGE

we did not have time to cover in class. It is from my parents that most of my knowledge of church doctrine comes. The Church, I have noticed, is trying more and more to bring our lessons home through various programs starting with the Primary. This program enables children to ask questions and parents to follow what the child is doing. Even before this was started, my parents at dinnertime often discussed what was said at stake conference and Sacrament meeting and sometimes even rewarded the one who remembered the most.

I said before that it is in the home where we are first taught to pray. I cannot remember when I have not said my prayers at night before going to bed. I now watch my young brothers learning to say the blessing on the food. I notice the patience it takes to help people learn even to pray. I believe this helps me appreciate my parents.

There never seems to be enough time to accomplish all my work. I believe the pressure to do more than we really can is forever increasing. For this reason, I appreciate spending one evening each week with my family in "Family Night." Family Nights have always been something special to all of us. In our Family Night, a record is kept of all the business discussed. Everyone tells the most important thing that has happened to him since the last meeting. We have a record of all the meetings since 1959, and it is lots of fun to look back through the years and recall the things we have done together. Each Family Night

someone different is in charge. He plans the whole program. Sometimes each of us is asked to give an extemporaneous talk on subjects selected by the person in charge. You can see how this would help me in schoolwork.

Our Family Nights range from talent shows to game nights to movies or bowling. We always have fun and enjoy doing things together. There is a spiritual thought and, of course, prayer in each meeting. My parents feel that the family get-togethers are so important that they do not permit anything to interfere. We do not even answer the telephone.

My parents are the greatest example to me. They have trained me and guided me. They have made a perfect atmosphere for self-improvement, and I completely trust them. They have taught my five brothers and me to take responsibility. We all have normal household duties, keeping the house straight and doing our share at meals. Work in the yard and Saturday jobs, helping my dad on odd jobs and in his business, and always the seemingly overburdened amount of homework keep us busy. But by organization of my time, and because I believe they come first, I have been able to accept responsibility in my priesthood quorum, Scout activities, and in school.

In summary, I believe a righteous home and loving family are the greatest blessing and asset a person can have. As an example, when I was seven years old I started a savings account in preparation for a mission, thanks to the urging of Mom and Dad.

TODAY'S FAMILY.
FLORENCE B. PINNOCK.
EDITOR

Florence B. Pinnock



Quicker by the dozen

● Some things are quicker and also cheaper by the dozen. I'm thinking particularly of TV dinners. Making them up by the dozen is a way to save money as well as minutes. When January comes around and the Christmas bills start coming in, it's time to think of budgets and money-saving ideas. It is not just timely but imperative that we sit down and ask, "Where did the money go last year?" But a much better question is, "How best can I spend my money this year?"

If you really want to manage your money instead of having it manage you, goals must be set. Sit down, take a large piece of paper, title it, "Me and My Money." As item one, state the amount of income you can count on this year; then draw a line down the center of the page; on one side list the fixed expenses, on the other side the flexible expenses. Add each column, then add them together, and see how the total matches your income. If it is larger, start analyzing each item and cut here and there until there is a balance. If the total is smaller than your income, be sure you haven't forgotten something important like insurance premiums. But if as you check it, it is still smaller than your income, shout hurrah and hurry and put the difference in the bank.

Money management must be learned just as spelling, writing, or playing a musical instrument must be learned. Daily practice and stoic will power are necessary to keep control of money. A dollar spent carelessly here, five dollars spent thoughtlessly there, and soon actual needs cannot be met.

The wish, "If I only had more money," is a common one. But more money won't help unless you learn how to use it. Money demands a certain respect, a certain "good sense" knowledge of values. A mother is actually cheating her husband and children if she is careless about what she buys. A husband has a right to ask value for each dollar he earns; the children have endless basic needs that must be met. A mother must be wise enough to balance the household budget, if the family is to be healthy in mind and body.

Our Church has always taught us to live within our means, to be honest about our purchases, and to pay for what we buy. No services or materials should be contracted for without the means to pay. To be in debt is a condition we have been taught to shun. A

wise man or woman is one who does not spend more than he earns. He really manages his money.

Food buying takes a big part of every dollar. It is said that a small amount of money spent wisely can buy better nutrition than a large amount spent carelessly. The less money there is to spend the more carefully we must budget, plan ahead, buy, and care for the food purchased so as to have good nutrition. Invest in good nutrition when money is scarce rather than in out-of-season food, pre-prepared food, or specialties to flatter the taste and ego. Ruth M. Leverton in her book, *Food Becomes You*, says:

"Food is only one of the many things which our income must buy. Money for food must compete with money for housing, for clothes, for recreation, and many other things until we hardly give food a fair share of the income. We can obligate ourselves too heavily for the continuous fixed expenses such as rent, insurance, and numerous installment payments. It is not uncommon to try to save enough from the food budget to buy a new pair of shoes or a lamp, make a payment on the television set, or to buy some other item entirely unrelated to our nutrition and health. Then the food budget has to take what is left, and often this is not enough to feed us well.

"Sometimes we are doing so much planning and buying for the future that we forget to provide well for today. Planning and preparing for both the near-at-hand and the far-ahead future must include day-to-day food for fitness. Good health adds meaning and pleasure to everything we do at every age. What we eat today becomes what we are tomorrow."*

(Continued on following page)

*Reproduced by permission from *Food Becomes You* by Ruth M. Leverton, 2nd edition, © 1960, by the Iowa State University Press, p. 167.



Quicker by the dozen

(Continued from preceding page)

January is a good month to make a start at budget eating. Plan ahead, and an excellent way to do this is to use your freezer to its capacity. Homemade TV dinners are cheaper by the dozen. These dinners do not necessarily need to be eaten on laps; they can be served at an attractively set table. They are a quick way to dinner. The time will come when dinner must be prepared in a matter of minutes. This is the time to go to the freezer, take out the required number of TV dinners, heat them, and serve. If good, nutritious, fresh food is used in their initial preparation, the end results will be delicious. There will come a day when you will feel like really cooking, so you might as well do it on an assembly-line basis. Cook three or four large pot roasts at a time, or a huge oven roast, or ham, or oven fry half a dozen chickens. It is just as easy to cook a lot as a little. After the meat or fowl is cooked, cool slightly; then slice, make the gravy, and cool. Make up a large kettle of mashed potatoes; then decide on the vegetables to use. Always take into consideration texture, color, and flavor. You want to serve a compatible dinner. The vegetables should only be cooked until they are crispily tender; do not overcook. Scald the TV aluminum trays you have been saving and those your neighbor has been collecting for you. Place the food attractively in the different sections. Put a large spoonful of thinner-than-usual gravy over each serving of meat (this helps keep it moist), a pat of butter on the potatoes, and one tablespoon of vegetable juice over each serving of vegetables, and the tray is ready to be covered with a large piece of aluminum foil. Seal the foil down securely. Mark the foil beef, ham, chicken, or whatever it may be before it is put over the tray. Turkey, lamb, meat loaf, sweet potatoes, macaroni and cheese, and almost any other nutritious, freshly cooked food can be used in the frozen dinners. The children will love these busy-day dinners, and there is no need for Mother to feel guilty when she has made them herself. These meals are quick-

er and cheaper when made by the dozen or even by the two dozen.

PENNY HELPERS

Often a little ham is left over. These croquettes make a delicious dinner served with glazed sweet potatoes, string beans, casserole, apple and celery salad, and ice cream.

Ham Croquettes (6 servings)

3 cups ground cooked ham
1½ tablespoons grated onion
1½ cups mashed potatoes
Salt and pepper to taste
2 eggs, beaten
2 tablespoons parsley
Fine dry bread crumbs

Mix together ham, onion, potatoes, and parsley. Add salt and pepper to taste. Chill. Shape into 12 croquettes. Dip the croquettes into the beaten egg and roll in crumbs. Place in greased pan and bake at 400 degrees F until browned.

Stuffed Beef Hearts (6 to 8 servings)

2 small beef hearts
3 or 4 cups onion and sage dressing
Oil
½ to 1 cup water

Wash the hearts and make a slit into the center cavities. Remove the blood vessels and any gristle. Fill the hearts with the stuffing and sew up the slit. Brown on all sides in a little oil. Place in a baking dish, add the water, and cover tightly. Cook in a slow oven (about 300 degrees F) for about 4 hours or until hearts are tender. They are good served with whole glazed carrots, peas, and a big green salad.

Cheese adds a great deal of nourishment to a dish. This Cheese Strata served with a big fruit salad makes a delicious meal.

Glenna's Cheese Strata

12 slices white bread with crusts removed
¾ pound sharp cheese, sliced
2 cups diced cooked ham
1 package frozen chopped broccoli, cooked and drained
¾ cups milk
6 eggs, slightly beaten

2 tablespoons instant chopped onion
½ teaspoon seasoned salt

Arrange half of the bread in the bottom of a glass baking dish. Over that place ½ of the cheese slices. In the next layer arrange the broccoli and diced ham. Place remaining slices of bread for the next layer (can be cut with a doughnut cutter for more fancy effect). Put remaining cheese on top. Bake for 55 minutes at 325 degrees F. Let rest for 10 minutes after taking from oven to firm it before cutting and serving.

Frankly Delicious Barbeque (5 servings)

8 to 10 frankfurters, sliced ½ inch thick
1 cup thinly sliced onion
½ cup chopped green pepper
2 tablespoons butter
¾ cup catchup
1 teaspoon Worcestershire sauce
1 16-ounce can barbecue beans

Brown the onion and green pepper lightly in the butter. Add the sliced frankfurters and other ingredients and cook just until heated through.

Chicken Shortcake (6 servings)

¾ cup chicken fat, butter, or margarine
1½ tablespoons chopped green pepper
6 tablespoons flour
2 cups chicken broth
1 cup cream
3 cups diced cooked chicken
Salt to taste

Heat the fat and cook the green pepper in it until tender. Add the flour and stir in the chicken broth; cook, stirring until smooth; add the cream gradually. Add the chicken and season to taste. Heat the mixture thoroughly, stirring constantly. Serve over hot baking powder biscuits.

To complete the meal serve asparagus, a fruited gelatin salad, and crisp cookies.

Lima Supper (4 servings)

1 10-ounce package frozen lima beans, cooked and seasoned
1 can luncheon meat, cut in ¼ inch slices
1 4-ounce can mushrooms (stems and pieces), drained

- 1/3 cup chopped onion
- 1 10 1/2-ounce can condensed tomato soup
- 1/2 teaspoon dry mustard
- 1/4 teaspoon thyme
- 1/8 teaspoon pepper
- 1/3 cup grated cheddar cheese

Combine the lima beans, mushrooms, onion, tomato soup, dry mustard, thyme, and pepper, and pour into 1 1/2-quart casserole. Arrange the luncheon meat slices on top. Bake at 375 degree F for 20 minutes.

This casserole is good served with fruit salad, hot bran muffins, and ice cream for dessert.

Salmon Loaf (6 servings)

- 1 1-pound can pink salmon
- 1 1/2 cups soft bread crumbs
- 3/4 cup cooked tomatoes
- 1 egg, beaten
- 2 tablespoons oil
- 1 1/2 tablespoons minced onion
- 1/4 teaspoon savory seasoning
- Salt and pepper to taste

Cook the onion slightly in the oil, mix in all the other ingredients. Pack into a well-greased loaf pan. Bake at 350 degrees F until firm, about 45 minutes.

Serve with baked potato, buttered corn, lettuce salad, and apple-crisp pudding for dessert.

Whole Meal Winter Soup

- 2 meaty beef soupbones
- 4 quarts water
- 1 cup chopped onion
- 2 cups chopped celery and leaves
- 1 cup shredded cabbage
- 2 cups diced carrots
- 1 cup diced turnips
- 1/2 cup regular rice
- 1 quart canned tomatoes
- Salt and pepper to taste
- 8 allspice berries
- 3 bay leaves

Simmer the soupbones in water to which bay leaf, allspice, and salt and pepper have been added, until meat falls from the bone, about 3 hours. Remove the meat from the bone and add the vegetables to the meat and meat stock. Cook slowly until the vegetables are tender but not mushy. Add more water if needed.

To complete this meal serve hot homemade bread and butter, for dessert a chiffon pie.

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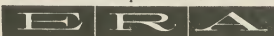
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Since Cumorah

(Continued from page 37)

tenders who claimed to have the knowledge that the Lord had given the Apostles in private; they sprang up like mushrooms, and before long most of the people were following them.²⁴⁰ The early writers are always careful to specify that there were the "false Gnostics," "Gnostics-so-called," "self-styled Gnostics," and thereby preserve a careful distinction between the false and the true Gnosis.²⁴¹ The swarming impostors each did everything they could to make the world believe that his and his alone was the true, ancient, and sole surviving heir of the original Church and that it alone possessed the secret knowledge imparted to the Apostles after the resurrection; and the smashing success that greeted many of them is a plain indication of how hungry the Christian world was for that very knowledge.

Some today suggest that Gnosticism was really a state of mind and accept W. Köhler's definition of it as "an impersonal religious mass movement."²⁴² It was a general groping for something everybody felt the church *should* have but obviously no longer did have; Gnosticism was before all else a vacuum phenomenon. The Gnosis rushed in to fill an empty space which did not exist as long as the Apostles were still alive; it "recognized a real mental want";²⁴³ the Christian Gnostics felt that their teaching "supplied that which was lacking to complete the great synthesis to which religious thought was tending."²⁴⁴ Hadn't Christ and the Apostles supplied that? Exactly, *after* the resurrection, and that was the knowledge that people were missing—the Gnosis, "something extra which remained a secret for the uninitiated. . . ."²⁴⁵

The trouble with the Gnostics-so-called is not that they claimed to possess the wonderful postresurrection

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revelations but that they did not possess them—they were only faking or wishfully thinking; they didn't have the Gnosis at all, and when the time came to deliver the goods, as it soon did, since they all challenged each other's exclusive claims, they were caught empty-handed—they *had* to come up with something: hence the feverish and irresponsible borrowing of any odds and ends of Oriental lore they could lay their hands on; hence the solemn and impressive appeal to philosophy—especially the recondite and mysterious gospel of Neo-Platonism, hence the willingness to make full use of genuine or spurious holy writings or even to forge new ones outright. What has made the study of Gnosticism so infinitely complex and hopelessly confusing is the willingness of the Gnostics in their need to throw anything into the hopper.

It was easy to demonstrate the folly of the Gnostic claims, but what had anybody else to put in their place? Nothing. Gnosticism "was defeated only at the price of substantial concessions still plainly visible in the structure of Christian theology."²⁴⁶ "The main church had no choice," wrote C. Schmidt, "but to follow along the same path."²⁴⁷ "In Catholicism," says Harnack, "Gnosticism won half a victory."²⁴⁸ In fact Harnack believed that the Gnostics were simply "the Christian theologians of the first centuries of the Church," the only real difference between them and the later doctors being that they thrust on the church abruptly a theology which the latter accepted only gradually.²⁴⁹ In the early period, "it is dangerous" we are warned, "to treat the Gnostics, the Apologists and others as distinct and separate groups," and since "the Gnostics remained fairly close to the 'orthodox' Church down to about 180 . . . it is indeed an open question how far we can really make use of such terms as 'orthodox' and 'heretical' at this stage."²⁵⁰

Quispel has shown how the great

Neo-Platonic, Gnostic, and "orthodox" teachers were all "educated in the same intellectual milieu, were all born in Egypt, all attended the same university at Alexandria where all became imbued with the same eclectic Platonism," and he asks us, "What could the term 'heretic' have meant at so early a time?"²⁵¹ We must bear in mind that "hitherto, the history of Christian Gnosticism has been written by its enemies," and in view of the new findings it would now appear that "Valentinianism (the most representative form of Gnosticism) was more 'Christian' than most of its adversaries would like us to think."²⁵² A common charge against the Gnostics is that they claimed to know the answers to the great questions of life, but what religion does not? After all, these are the questions "which perpetually excite mankind."²⁵³ There is not a Gnostic teaching that some Gnostic did not reject and some orthodox Christian did not accept.

But what do we mean by "orthodox" Christian? If we knew that, we would have no trouble identifying heretics and Gnostics simply as those who disagreed with the "Main Church." But "Main Church" is strictly a modern term, invented to describe something for which the ancients had no word and of which accordingly they had no concept. The distinction was made only after the business had been settled—not by a formal council or decree, but imperceptibly in a long series of compromises. Until then the Christian Church during the great crisis was like the Jewish church, a swarm of sects, each claiming to be the one original but none able to prove its case.²⁵⁴ But when a winner emerged—that party which got the sympathy and armed might of the emperor on its side—the winning party got to work and completely obliterated every trace of its former rivals: "The beaten ones were not only covered with the green sod," as Schoeps puts it, "but with a great silence as well," so that their rediscovery in our time

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has come as the greatest surprise.²⁵⁵

But why are well-known orthodox Christian works including the writings of John and Paul, the Odes of Solomon, and the Clementine Recognitions so full of Gnostic expressions? Not because they are Gnostic, as has been commonly assumed, Schoeps points out, but precisely because they are fighting the Gnostics, to do which most effectively they must employ the familiar jargon of the Gnostics themselves.²⁵⁶

And just as the anti-Gnostic writers are thus an authentic guide to Gnosticism, so the teachings and practices of the false Gnostics are a reliable guide to the nature of the true Gnosis which they were counterfeiting. If "Simon Magus (the arch-Gnostic) promised a baptism to eternal life,"²⁵⁷ it does not follow that there was no genuine ancient Christian baptism or that the Gnostics invented the idea of baptism which is thus a later interpolation in the



NOT NEUTRAL BUT NEGATIVE . . .

RICHARD L. EVANS

There is a word considered often as a virtue which is often not necessarily so, and indeed may be quite the contrary. We refer to neutrality, which in dictionary definition means "neither one thing nor the other," "not engaged on either side," "middling, indifferent . . . without marked vices or virtues." Neutrality may mean not meddling in what one should not meddle in. On the other hand, where one *should* be actively interested, neutrality is much less a virtue and much more a vice. We have heard too much, for example, of people's appealing for help, crying for help, desperately needing help, under attack or in serious distress, while others, not wishing to trouble themselves, not wishing to become involved, go on their way, pretending not to hear or choosing to assume that the situation isn't serious, and so, in a sense, pass on the other side as in the Parable of the Good Samaritan. Neutrality can be a sort of shell, a sham, a preserving of complacency, of convenience, a withholding of service, not becoming committed. There is a time to be counted—and to be counted on. There is a time to make commitments. "Indifference produces a negative character."²⁵⁸ And neutrality, where principles are concerned, where good and evil are at issue, where there is distress, lawlessness, or rampant wrong—such neutrality is not neutral but negative—indeed an actual evil. If no one cared what happened to anyone, life would be little worth living. If nobody chose to defend righteousness, if nobody fought for freedom, if nobody voted, if nobody took a public position, if nobody stood up and said what was right and what was wrong, men would drift down to an unsocial and unsafe jungle. It is possible to be too comfortable, too complacent, too composed, with too much silence, too much consent. There is a time to take sides, to stand up, to be heard, to exert influence and effort, to do something about what should be done, and the "don't care," "can't be bothered," "don't get involved," "neither one thing nor the other" attitude is, under some circumstances, not neutrality in fact or in effect but an encouragement to evil. "Where . . . Right gives a Call," said William Penn, "a neuter must be a Coward or an Hypocrite. . . . We have a Call to do good, as often as we have the Power and Occasion. . . ."²⁵⁹

²⁵⁵Mrs. Burton Chance, "A Talk to Girls," *Delineator*, November 1910.

²⁵⁶William Penn, *Some Fruits of Solitude*, Numbers 432, 436.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 18, 1964. Copyright 1964.

source; if the Marcosians faked a sacrament with chemicals that made water seem to turn to blood,²⁵⁹ it does not follow that there was no early Christian sacrament but only a borrowing from the Gnostics; if the Valentinians had a parody of prophetic inspiration stimulated by the taking of drugs and potions; or if they staged their own quaint version of celestial marriage, it does not follow that prophecy and marriage ordinances did not exist in the early Church.²⁵⁸ The peculiarly pernicious thing about the pretenders, as Irenaeus pointed out, was that they mixed everything up, "making convincing noises . . . taking liberties with the logia of the Lord, having become bad interpreters of the good and correct word . . . persuading many that they have the Gnosis. . . . They argue very convincingly . . . making truth and falsehood indistinguishable . . . making whatever they say seem truer than truth itself. . . ." ²⁵⁹ It is no wonder that men have remained hopelessly confused about the Gnostic ever since—confusion was their business.

To return to our newly found texts, Christian and Jewish, one of the odd things about them was that while they were often labeled Gnostic because of the Gnostic ideas and expressions in them, their teachings were overwhelmingly *anti*-Gnostic—indeed the most important of them were manifestly written as anti-Gnostic tracts.²⁶⁰ We have seen the way in which that fact actually explains the presence in them of many Gnostic expressions. The Dositheans, often called the first Gnostics, taught extreme millennialism, resurrection of the flesh, baptism, and scriptural literalism—all teachings detested by the real Gnostics! We are told that the Gnostic "threw the whole eschatological complex of ideas overboard,"²⁶¹ yet all the writings we have been talking about were thoroughly eschatological; how can one call them Gnostic? The Odes of Solomon are "as Gnostic as the New

Testament, no more and no less," writes Harris.²⁶² Again, "the Gnostic heretics used the Gospel of Thomas," but that does not mean that they wrote it, R. E. Taylor observes.²⁶³ If Paul and John seem to talk like later Gnostics it is not because they adopted Gnostic ideas but the other way around; their words were twisted to Gnostic ends because ". . . second century Gnosticism . . . is the product of a defective exegesis of the New Testament."²⁶⁴ The Apocryphon of James can easily be given a Gnostic interpretation, Van Unnik reminds us, but then so can the Bible.²⁶⁵

It is H. J. Schoeps's final explanation of the Gnostic anomalies that brings this reader back to the Book of Mormon almost with a jolt. When the false Gnostics started making their claims, the only people who stood up to them, according to Schoeps, were the Ebionites, "the descendants of the original Church of Jesus," whose counterblast is still preserved in the pages of the Clementine Recognitions.²⁶⁶ This work is full of Gnostic jargon but employed strictly to discredit the Gnostics so-called. Actually, all the main points of Ebionite theology correspond to the teachings of the Dead Sea Scrolls.²⁶⁷ Why should Christians appeal to such a source? They didn't; it just happened that those teachings were the same as theirs, though of course that was no accident.

The doctrines embraced loosely under the general title of Essene go right back, according to Schoeps, to the Rechabites, of the time of Lehi. "Again and again new groups had gone out into the desert to realize the chassidut"—the true way of life of the covenant people, their ideas meeting us in the Enoch literature, Jubilees, and the Twelve Patriarchs.²⁶⁸ It was by the "immigration of dissenting Jewish groups" from time to time that the societies which went back to the days of the nomadic Rechabites "were constantly renewed and regenerated."²⁶⁸

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It would be hard to imagine a more typical group of dissenters than the band that followed Lehi out into the desert; is it surprising that the doctrines and practices for centuries to come closely resemble those found in the newly discovered manuscripts? (To be continued next month)

FOOTNOTES

- ¹⁰⁶On their closeness to the Clementines, G. Quispel in *Vigiliae Christianae*, 12 (1958), p. 195; O. Cullmann, in *Hibberts Journal* 60 (1961f.), p. 121; R. Roques, *op. cit.*, pp. 202, 204.
- ¹⁰⁷R. Roques, *op. cit.*, pp. 196, 205f.; H. Köster, *op. cit.*, pp. 226, 233; L. Guerrier, in *Patrologia Orientalia*, IX, 148f.
- ¹⁰⁸R. Roques, *op. cit.*, p. 206.
- ¹⁰⁹H. Köster, *op. cit.*, pp. 221, 236-7.
- ¹¹⁰*Ibid.*, p. 223.
- ¹¹¹O. Cullmann, *op. cit.*, p. 121.
- ¹¹²J. Jeremias, in *Expository Times*, 69 (1957), pp. 7-9.
- ¹¹³R. Eisler, *Jesus Basileus ou Basileus* (Heidelberg, 1930), II, 18, 21f., 356f., 699.
- ¹¹⁴A. Adam, in *Zeitschrift für die Neutestamentliche Wissenschaft*, Beiheft 24, p. 79.
- ¹¹⁵M. Gaster, *Studies*, I, 369.
- ¹¹⁶R. M. Wilson, *The Gospel of Philip*, p. 15.
- ¹¹⁷F. C. Baur, *Die Christliche Gnosis oder die Christliche Religions-Philosophie* (Tübingen, 1835), p. 10.
- ¹¹⁸J. Munck, in *Studia Theologica*, 15 (1961), p. 195.
- ¹¹⁹R. P. Casey, in H. Davies and D. Daube (eds.), *Exegetical Background of the New Testament*, p. 56.
- ¹²⁰*Ibid.*, p. 76. W. R. Schoedel entitles his study, "The Rediscovery of the Gnosis," in *Interpretation*, 16 (1962), pp. 387-401.
- ¹²¹M. Bouyer, in *Journal of Theological Studies*, N.S. 4 (1953), pp. 188-203.
- ¹²²H. J. Schoeps, *Urgemeinde, Judentum, Gnosis*, p. 30.
- ¹²³So J. Matter, *Histoire Critique du Gnosticisme* (Paris, 1828), I, 45; R. A. Lepsius, *Der Gnosticismus* . . . (Leipzig, 1896), pp. 20, 22f., 25, E. Buonaiuti, *Lo Gnosticismo* (Rome, 1907), p. 11. On the Church Fathers, H. Leisegang, *Die Gnosis* (1924), p. 3.
- ¹²⁴F. C. Baur, *op. cit.*, pp. 3ff. (on Mosheim). The Oriental theory is held by C. W. King, *The Gnostics and their Remains* (London, 1887), p. 3; W. Bousset, *Hauptprobleme der Gnosis* (Göttingen, 1907), p. 5; A. Altman, in *Essays in Honor of J. H. Hertz* (I. Epstein et al. eds. London: Goldston, 1942), p. 19; C. Widengren, in *Zeitschrift für Religion und Geistesgeschichte*, 4 (1952), pp. 97-115.
- ¹²⁵R. Reitzenstein, *Poimandres* (Leipzig, 1904), H. Leisegang, *op. cit.*, p. 5; H. J. Schoeps, *op. cit.*, pp. 31-34; F. Lévy, in *Egyptian Religion*, I (1933), pp. 106-116, even traces Gnostic teachings back to archaic Egypt.
- ¹²⁶So Schubert, cited by Schoeps, *op. cit.*, p. 31.
- ¹²⁷Van Unnik, *op. cit.*, p. 22.
- ¹²⁸G. Quispel, *The Jung Codex*, pp. 76f.
- ¹²⁹O. Cullmann, in *New Testament Studies*, 5 (1959), p. 166.
- ¹³⁰Schoeps, *op. cit.*, pp. 39f., 61f.

- ¹³¹P. Batiffol, in *Revue Biblique*, N.S. 8 (1911), pp. 33f., 177.
- ¹³²R. Abramowski, in *Zeitschrift für die Neutestamentliche Wissenschaft*, 35 (1936), pp. 44-46: "It is 'Christian-Gnostic,' but not the Gnosticism of mythological speculation."
- ¹³³F. I. Klijn, *The Acts of Thomas* (Leiden: Brill, 1962), p. 47.
- ¹³⁴R. Harris, *Odes and Psalms of Solomon*, pp. 12-16, 20.
- ¹³⁵In *Vigiliae Christianae*, 8 (1954), p. 22.
- ¹³⁶Van Unnik, *op. cit.*, p. 87.
- ¹³⁷Peuch and Quispel, in *Vigiliae Christianae*, 8 (1954), p. 9.
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- ¹³⁹For a general discussion, see R. M. Grant, *The Secret Sayings of Jesus* (New York: Doubleday, 1960).
- ¹⁴⁰For the basic Gnostic teachings, see G. Quispel, in J. H. Waszink et al., *Het Gnostisch Christendom* (Haarlem: H. D. Tjeenk, 1951), I, 156ff., 162-5.
- ¹⁴¹"... the knowledge professed by the Gnostic teachers . . . was a knowledge designed to subordinate the revelation of Christ to the speculations of human philosophy," H. L. Mansel, *The Gnostic Heresies of the First and Second Centuries* (London, 1875), p. 8. The opposite view is taken by A. Harnack, *Dogmengeschichte*, I, 254, and a middle ground by W. Völker, *Der wahre Gnostiker nach Clemens Alexandrinus* (Berlin, 1952), p. 365ff, 381.
- ¹⁴²Irenaeus, *Contra haereses*, I, 11, 1.
- ¹⁴³R. Bultmann, *Das Urchristentum im Rahmen der antiken Religionen* (Zürich, 1949), p. 181.
- ¹⁴⁴G. Quispel, in *Het Oude Christendom*, I, 152.
- ¹⁴⁵J. Doresse, in *Bulletin de l'Institut Egyptologique*, 31, p. 409; J. P. Steffes, *Das Wesen des Gnosticismus* (Paderborn, 1922), Ch. I (pp. 35-45); H. Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments* (Göttingen, 1903), p. 86.
- ¹⁴⁶R. M. Wilson, *The Gospel of Philip*, p. 16, and in *Vigiliae Christianae*, 9, p. 211.
- ¹⁴⁷A. Adam, in *Zeitschrift für die Neutestamentliche Wissenschaft*, Beiheft 24, p. 77.

PRAYER FOR TODAY'S CHILDREN

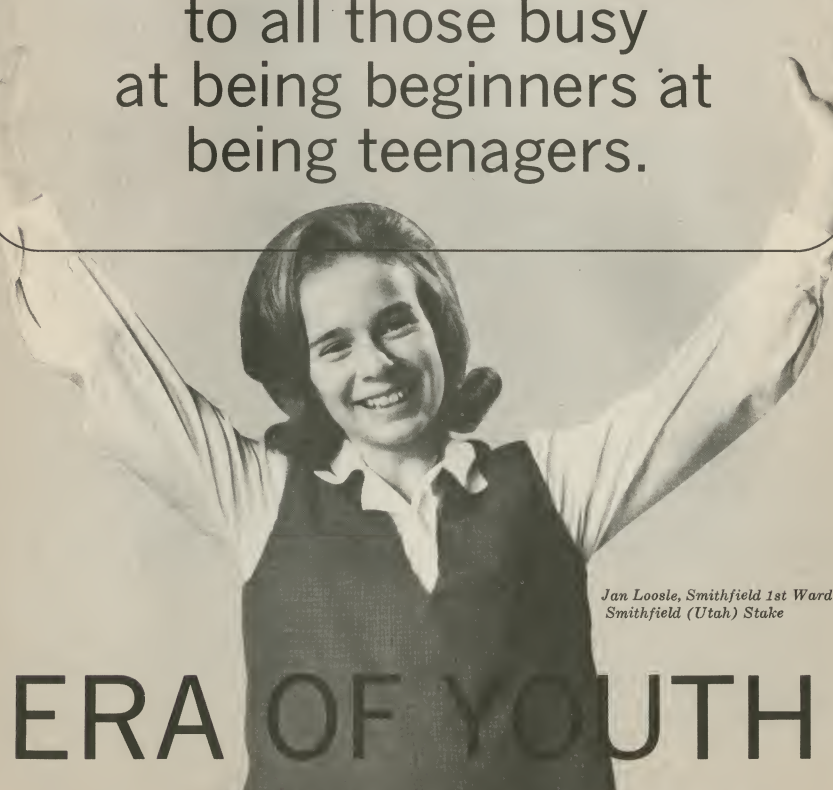
BY LOUISE HAJEK

Lord,
let them know Time as a friend—
Not enemy
thrust back,
defeated by wheel and by wing.
Lord,
let them take Time by the hand—
Know the benediction of pine,
The wren's piccolo,
Staccato of chipmunks,
Blackberries steeped in sun,
The meticulous stitches
of Queen-Ann's-Lace,
and the kitten-silkiness of driftwood.
Lest these be lost in the blur of
speed.
Lord,
let them know Time as a friend.

- ¹⁴⁸M. Black, *The Scrolls and Christian Origins*, p. 63.
- ¹⁴⁹An Approach to the Book of Mormon, pp. 127f.
- ¹⁵⁰W. Brownlee, in *The Biblical Archaeologist*, September 1960, p. 50 and note 2.
- ¹⁵¹R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, II, 786.
- ¹⁵²F. M. Cross, in *The Christian Century*, 72 (August 17, 1955), p. 944.
- ¹⁵³H. J. Schoeps, *op. cit.*, pp. 68f.
- ¹⁵⁴Epiphanius, *Adv. haereses*, in *Patrologia Graeca*, 41:236, 256-7, 284, 405, etc.
- ¹⁵⁵R. M. Wilson, *op. cit.*, p. 15.
- ¹⁵⁶H. Nibley, *The World and the Prophets* (Salt Lake City: Deseret Book Co.), pp. 58f.
- ¹⁵⁷Eusebius, *Church History*, I, 4, 5.
- ¹⁵⁸Irenaeus, *Contra haereses*, IV, 33, 8, in *Patrologia Graeca*, 7:1077.
- ¹⁵⁹Eusebius, *Church History*, III, 32, 7.
- ¹⁶⁰H. Nibley, in *Church History*, 30 (1961), pp. 10-11.
- ¹⁶¹Eusebius, *loc. cit.*; Epiphanius says they called themselves Gnostics, in *Patrologia Graeca*, 41:329. They are false prophets, false apostles, and false teachers, according to *Clementine Recognitions*, IV, 35, in *Patrologia Graeca*, 1:1330. Eusebius begins his history by announcing his intention of refuting "the bearers of what they falsely called the Gnosis," (*Church History* I, 1, 1). "They want to be called Gnostics, but they are not really Gnostics," writes Epiphanius, in *Patrologia Graeca*, 41:12.
- ¹⁶²Discussed by H. J. Schoeps, *op. cit.*, pp. 34f.
- ¹⁶³P. Neander, *Antignostikus* (Berlin, 1825). Introduction.
- ¹⁶⁴C. H. Dodd, *The Bible and the Greeks* (London, 1935), p. 248.
- ¹⁶⁵Van Unnik, *op. cit.*, p. 43.
- ¹⁶⁶J. Morris, in *Past and Present*, 3 (1953), p. 9.
- ¹⁶⁷C. Schmidt, *Gespräche Jesu mit seinen Jüngern*, p. 204.
- ¹⁶⁸A. Harnack, *Dogmengeschichte*, I, 250 (1931 ed.).
- ¹⁶⁹*Ibid.*, I, 246, 250f.
- ¹⁷⁰R. M. Wilson, *op. cit.*, p. 4.
- ¹⁷¹In *Het Oude Christendom*, I, 152f.
- ¹⁷²Van Unnik, *op. cit.*
- ¹⁷³Van Unnik, *op. cit.*, p. 23.
- ¹⁷⁴Schoeps, *op. cit.*, pp. 35f., 44f.; H. Nibley, in *Church History*, 30 (1961), pp. 10f.
- ¹⁷⁵Schoeps, *op. cit.*, pp. 44f.
- ¹⁷⁶*Ibid.*, p. 41.
- ¹⁷⁷Eusebius, *Church History*, III, 26, 2.
- ¹⁷⁸For these points, H. Nibley, in *Vigiliae Christianae*.
- ¹⁷⁹Irenaeus, *Contra haereses*, I, 39, 1; cf. Eusebius, *Church History*, IV, 7.
- ¹⁸⁰C. Schmidt, *op. cit.*, pp. 169, 202, 204-5.
- ¹⁸¹*Ibid.*, p. 336.
- ¹⁸²R. Harris, *Odes of Solomon*, p. 13.
- ¹⁸³E. Taylor, in *Christianity Today*, 4 (1960), p. 3; Van Unnik, *op. cit.*, p. 42, notes that the Gnostics often "dragged in non-Gnostic material" to support their interpretation; henceforth it would be easy to suspect such material of being Gnostic, because of its suspicious associations.
- ¹⁸⁴R. M. Wilson, *op. cit.*, p. 16.
- ¹⁸⁵Van Unnik, in *Vigiliae Christianae*, 10 (1956), p. 152.
- ¹⁸⁶Schoeps, *op. cit.*, pp. 41-43, 61.
- ¹⁸⁷*Ibid.*, pp. 77-85.
- ¹⁸⁸*Ibid.*, p. 85. Cf. 80-84.

IN THE BEGINNING...

A new year, a new age level,
and this issue is dedicated
to all those busy
at being beginners at
being teenagers.

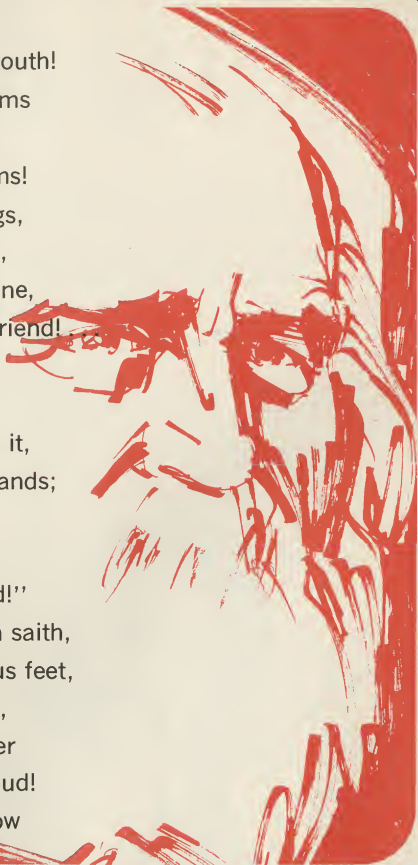


*Jan Loosle, Smithfield 1st Ward,
Smithfield (Utah) Stake*

ERA OF YOUTH

JANUARY 1965; MARION D. HANKS, Editor; LLOYD E. CANNON, Associate Editor

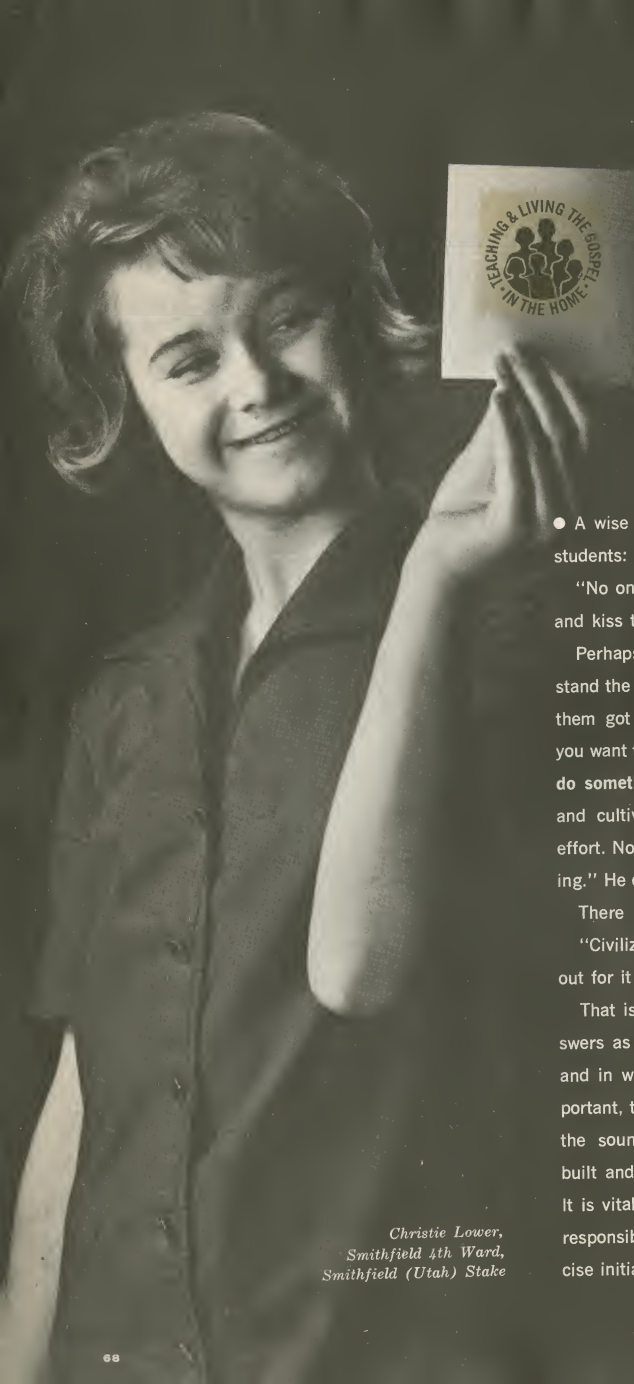
How beautiful is youth!
How bright it gleams
With its illusions,
aspirations, dreams!
Book of Beginnings,
Story without End,
Each maid a heroine,
and each man a friend!
All possibilities
are in its hands,
No danger daunts it,
and no foe withstands;
In its sublime
audacity of faith,
"Be thou removed!"
it to the mountain saith,
And with ambitious feet,
secure and proud,
Ascends the ladder
leaning on the cloud!
Longfellow





David O. McKay as a boy with his father.

"Nobody knows what a boy is worth,
We'll have to wait and see;
But every man in a noble place
A boy once used to be."



YOUR and living

● A wise man once said to a group of very young students:

"No one is going to take you by your little hand and kiss the delight of learning into you."

Perhaps many present were too young to understand the full meaning of what was said, but most of them got at least the kernel of the suggestion: If you want to learn and to learn how to learn you must do something about it yourself! You must pray for and cultivate the desire, and you must make the effort. No one can give another the "delight of learning." He can only lead him to it or provoke him to it.

There is another choice statement that applies:

"Civilization will ultimately follow the course laid out for it by its youth."

That is, youth, growing older, will supply the answers as to what kind of civilization we shall have and in what direction it will move. It is vitally important, then, that young people learn in their youth the sound principles upon which society can be built and upon which alone civilization can survive. It is vitally important that young people accept this responsibility and begin early in their lives to exercise initiative in learning those principles.

*Christie Lower,
Smithfield 4th Ward,
Smithfield (Utah) Stake*

PART in teaching the gospel in the home

BY MARION D. HANKS

Where and how shall this occur?

Church, of course, is one source, as wise, devoted, mature teachers and leaders help to guide and inspire. School is very important, and the neighborhood and community around us can contribute much. But the most important place to learn and apply correct principles is in the home.

The Church is putting increasing special emphasis on the home as a place of learning and living the great truths which make organized society possible. On January 1, 1965, new emphasis is being placed throughout the whole Church on a FAMILY HOME EVENING PROGRAM being held in each home each week. Stake and ward leaders have been asked to invite and encourage all parents to hold such a program in their homes every week.

This is where you come in!

You can't just wait for someone to somehow give you the "delight of learning." You can't just wait to see whether Mom and Dad are going to get into this new way to hold a "family night" or "home evening," which we in the Church have been taught to do for many years. "Civilization" for you starts with the people you live with in your own home. How about

helping to get things going? The twelve-year-old and the teen can have a mighty effect in getting this program functioning at home simply by wanting and asking for it. Few parents will resist very long a serious and sincere desire in their children for a really great family night!

So prepare to get moving. Start talking about it. When the home teachers bring the manual for the FAMILY HOME EVENING PROGRAM to your house, you be the first to look through it and start planning for the happy experience.

Consider this promise made by the First Presidency to those families who faithfully hold their home evenings:

"Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them."

We know that this is what you really need and want. So take the lead at your house in asking for the family home evening and in starting to get the "delight of learning" that comes with understanding the most important truths in the world.

● On one occasion Andrew Carnegie was asked whether he ever worried for fear that some young men he was training would replace him. He replied, "All that worries me is that they won't." The Presiding Bishopric have complete faith in today's youth and their preparation for future leadership.

The Lord has reserved choice spirits to come forth in this, the greatest of all gospel dispensations. The youth of today are among the finest that have ever graced this earth. They stand upon the threshold of a life filled with change and exciting new discovery.

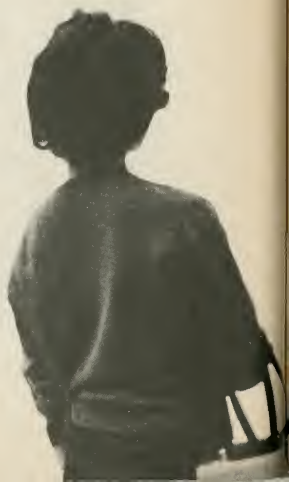
We are delighted as we see among the youth not only great talent but the determination to keep the commandments of God. We are confident they will measure up to God's expectations by assuming the responsibility of being good Latter-day Saints.

The Presiding Bishopric

John H. Vandenberg

Robert L. Simpson

Victor L. Brown



- In the beginning . . . a mighty oak was once only a tiny acorn . . .
 . . . a fervent testimony—only a warm glow of the heart . . .
 . . . the greatest teacher—an inexperienced child.

Through participation in the great MIA program, YOU can become an effective leader tomorrow! Choice opportunities await you to increase your knowledge, abilities, and faith. How thrilled we are to be associated with you in the springtime of your life. May your journey along the pathway of MIA be filled with fun, spiritual blessings, high ideals, and happy memories.

Oh, youth of the noble birthright, we know you will Carry On!

YMMIA General Superintendency

G. Carlos Smith, Jr.
 Marvin J. Ashton
 Carl W. Buehner

YWMIA General Presidency

Florence S. Jacobsen
 Margaret R. Jackson
 Dorothy P. Holt



Washington's
where I have long
ber, once lived for a few
always feel particularly
been a
months

YOUTH

Youth, enthusiasm
and tenderness are
like the days of spring.
Instead of complaining,
oh my heart, of
their brief duration.
try to enjoy them.

—Ruckert

at home. (N
ways h



Jim Sealon
has an appointment with
ROBERT D. AMOTT, D.D.S., M.S.
—h Blvd.

AT
AT
AT

*Let no man despise
thy youth;
but be thou an example
of the believers*

1 Timothy 4:12

Red Nichols with Oregon's Gov. Hatfield



Youth is the period of building up in habits
and hopes and faiths. Not an hour but is
trembling with destinies; not a moment,
once passed, of which the appointed work
can ever be done again, or the neglected
blow struck on the cold iron.

—Ruskin

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems
And all the rest are dead.

Longfellow
(Children's Songs)

Few boys are born with
talents that excel,
But all are capable
of living well.

COWPER

When I was a child
I spoke as a child,
I understood as a child,
I thought as a child;
but when I became
a man,
I put away childish
things
1 Cor. 13: 11



Young teens from Spandau Ward - Berlin, Germany

MEET THE FIRST BEGINNINGS;
LOOK TO THE BUDDING MISCHIEF
BEFORE IT HAS TIME TO RIPEN
TO MATURITY.
Shakespeare

Don't envy the girl with poise

BY ELAINE CANNON

- Practise what they're teaching about standing tall and sitting pretty, legs parallel, and hands relaxed in your lap . . . about walking gracefully as though you were being moved along an escalator (can you balance a book on your head going upstairs?) . . . about pulling tummy in and tucking hips under (very grown-up and very good-looking).

Count a silent quick ten before you speak when you're nervous . . . as you chew when eating . . . while you walk across a room filled with people . . . just before you close with prayer . . . or have your picture taken . . . or meet a new boy . . . or answer the phone. It's the pause that clears your mind and quiets your heartbeat and gives you that aura of poise.

Turn those there's-nothing-to-do hours into a learn-something-new session. Study a manners manual . . . bone up on good games for your next party . . . thumb through a fashion magazine for clothes right for your kind of living . . . stir up a treat that can be something you're famous for . . . make a big bulletin board with room for quotes to inspire you—then memorize them! Create a "Tot Tote" for tending jobs, and you'll be a favorite with parents as well as their children.

Spend some time very soon in making a list about yourself. List your good points . . . list your not so good ones too . . . be honest with yourself and keep the results private . . . go to work and do something about correcting the



and

purpose...be one!

things you can do something about . . . forget the ones you can't change . . . exploit the things about you that are great . . . like your eyes. If they're blue, let your world know it by the colors you wear. If you have a warm smile, share it generously. If your waist is still thick, stick with the over-b blouse look for a time. Get the idea?

Try listening in church to the truths taught there. You may have been a Sunbeam a year or so ago, but now you're a teen . . . you'll want to know more about your religion than "Give Said the Little Stream."

Be glad you're you . . . your age . . . your kind . . . your family . . . your problems, too. You can handle your own problems . . . Be glad you're you, but be the best you can.

*Nancy Karren,
Smithfield 4th Ward,
Smithfield (Utah) Stake*

Don't envy the boy

with

● At last . . . the blessings of the priesthood. Finally . . . opportunities to serve, to lead, to grow in the gospel. Now . . . mingling with the bigger boys and the fine older men. Returned missionaries regard you with new interest, and you're caught up in the wonderful brotherhood. Turning twelve marks the beginning of priesthood service for an LDS boy, but sobering as this time is, it is meaningless if he doesn't rise to the occasion. If you're that boy, busy yourself with every opportunity to prepare yourself for leadership all along the way in life—beginning now!

Decide to be better than ever. Be nicer to your relatives and more polite to Mom. Watch your language and your manners. Take a new look at the word gentleman. You'll never seem so masculine to a girl as when you're extending her every courtesy.

*Clint Webb,
Smithfield 4th Ward,
Smithfield (Utah) Stake*





leadership skills . . . be one!

Pray earnestly that you may understand the favor of being a deacon, that you may honor this ordination and help your Heavenly Father. Do you realize how few there are like you in all the world?

Seek knowledge by upgrading your reading. Trade comic books for a bit of scripture each day. Begin getting acquainted with some of the strongest, most courageous, most manly boys and men in all history by learning about them in the Book of Mormon and the Bible (accounts that were just stories when you were kids really mean something to you personally when you get to be twelve and move on into the teens).

Read the book **More Precious than Rubies**, written especially for you by President S. Dilworth Young, who knows what boys like. Look through the **Era** and the **Instructor** and read the parts that interest you.

Groom carefully to pass the Lord's Supper. Sacrament trays should be handled by boys having the proverbial clean hands (that means knuckles and nails, too) and pure hearts. Watch those missionaries for tips on Sunday-best dressing. Follow the promptings of the Holy Spirit in your every action. You'll find the strength you need to live true to your calling—no matter who teases or taunts. Accept responsibility. Offer to help. Do what you're asked, willingly, thoroughly. Ask what you can do for your Heavenly Father, your bishop, your folks, and your friends.

Be there. Listen. Learn. Feel. Watch and pray always. Turning twelve is the beginning of manhood, of service to God and mankind. Don't just envy the boy with the leadership skills; be one!

Did you know that ... effective immediately

● No "parfum Français," not the costliest toilet water, nor the most subtle sachet with which milady may seek to make herself more appealing can possibly compete with the captivating power held by the aroma of bread baking in the oven when a hungry man enters the door of a home. Be he a very little boy, or a boy-grown-tall, or a man-of-the-house, he is helpless to resist its beckoning call.

Grandmother knew this—it was one of her "secret weapons," and she often chose moments when her man was under its irresistible spell to broach a touchy subject.

Making bread is an art Charlotte Parkinson demonstrates to her grandfather, President S. Dilworth Young. They then share the homey pleasures of breadmaking with warm-from-the-oven tasting.





How clever can one be! Why not borrow from her "bag of tricks." Be different next time you have the "gang" in—try serving pecan rolls or perhaps apple strudel, hot right out of the oven. How impressed that special someone would be to see you making the last-minute preparations for one of these, and setting them to rise (while you spin records and dance with your guests), and then to smell their tantalizing aroma as they bake!

No second call will be needed, and their luscious goodness, along with a cold glass of milk, will cause his thoughts to return to you again and again for a long time to come.

BREAD

(2 loaves)

1 yeast cake	2 tbs. corn oil
$\frac{1}{2}$ cup canned milk	1 cup whole wheat flour
2 tbs. sugar	5 cups white flour
2 tsp. salt	

Dissolve yeast in $\frac{1}{4}$ cup warm water.

Dilute canned milk with $\frac{1}{2}$ cup very hot water. Add to salt, sugar, and oil. Then add 1 more cup very hot water. Stir until dissolved.

Test the heat of the water. If it is lukewarm, add the yeast and stir.

Stir into this mixture the cup of whole wheat flour and 2 cups white flour. When thoroughly stirred, add 3 cups white flour, and stir as long as possible. Finish by kneading with hands until well-kneaded. Dough should be just slightly sticky.

Punch down in mixing pan as far as possible. Let rise until double. Punch down again. Let rise until double again.

Handling as little as possible, put into two greased baking pans, punching it down after it is in the pan.

When risen to slightly more than double in the pan, bake for 50 minutes in a 350° oven.

(President S. Delworth Young's Recipe)

The Last Word

Youth is not like a new garment which we can keep fresh and fair by wearing sparingly. Youth, while we have it, we must wear daily; and it will fast wear away.—John Foster

Take the wisest man in the world and give him credit for what he does know, charge his account with what he does not know, and you will make him a hopeless insolvent.

Tom: That must be one of my teachers driving that car ahead of us.

Bud: How can you tell?

Tom: He won't let me pass.



A mother, as she placed a serving dish of spinach on the table, exclaimed: "That new pressure cooker is a marvel. It only took two minutes to cook the spinach!" "So what?" exclaimed her youngster. "You just have to eat it that much sooner."

Those who lean upon their dignity are often in need of a better support.

Counting time is not so important as making time count.—James J. Walker



A money-lender serves you in the present tense; lends you in the conditional mood; keeps you in the subjunctive; and ruins you in the future.

Difficulties are always mountains till we meet them, and mole-hills when we have passed them.

After pulling and tugging for several minutes the first grade teacher finally succeeded in getting the six year old's galoshes on. She remarked, "They're awfully hard to get on." "Yes," replied the child, "that's because they aren't mine." Patiently the teacher pulled them off again and was about to set them down when the child said in a resigned voice, "They're my brother's, but I have to wear them."

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeableness of the weather.—Hare

Come, ye cold winds, at January's call,
On whistling wings, and with white
flakes bestrew The earth.—Ruskin

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Feb. 4	Marquette
Feb. 6	Utah State University
Feb. 11	University of Wyoming
Feb. 13	University of New Mexico
Feb. 20	University of Utah
Feb. 26	University of Arizona
Feb. 27	Arizona State University
Mar. 5	University of Wyoming
Mar. 6	University of New Mexico

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when he is?*

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